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Rev.J.W.VanWeelden
2 Mountview Ave.
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L3M 1V5

MacDonald seeks larger role for Canada in human rights

by Wally van de Kleut
C.C. staff

David MacDonald spoke recently in Edmonton on "Human rights and Canada's international economic relations." Mr. MacDonald, former federal Secretary of State, is president of the Futures Secretariat, an organization dedicated to increasing public awareness of the need for social change.

Introducing his topic, MacDonald said that "the basic pattern of fundamental human rights began with their codification by the United Nations in 1945."

Despite the practical response by the world's nations over the years "to the U.N. Declaration of Human Rights," MacDonald feels that "these declarations stand as beacons for our future (international) actions."

The passage of more declarations and treatises, according to MacDonald, is not enough to meet the expectations already implicit in those that are passed. Instead, Canada and other nations must tie the issue of economic assistance to fundamental human rights, he said.

"It is not sufficient for us as a country to vote with regularity against apartheid, and simultaneously give economic incentives to the same country which favours apartheid."

MacDonald pointed to the recently-published encyclical written by Pope John Paul II as an ecclesiastical document of major importance giving people of God a new and strong direction.

Entitled *On Human Work*, the encyclical, said MacDonald, states that "both the realities of rigid capitalism and the socialist system may very likely not be the guidelines we should follow for the future."

"The encyclical," said MacDonald "convincingly argues that both systems tend to deny the sanctity and dignity of the individual human being."

Crediting the solid direction the encyclical gives to leaders around the world, MacDonald concluded his speech by saying that "we in Canada have reached a kind of watershed where we cannot really change human rights injustices without also raising serious questions about our own economic system."

David MacDonald [right]

Polish Church survives martial law

FRANKFURT, Germany (EP) — Polish churches are spared the effects of martial law. They are not subject to any prohibition of assembly and are able to perform their counselling activities and social and charitable work without restriction. Andreij Wojtowicz of Warsaw, a member of the Polish Ecumenical Council, gave this report on the situation of churches in Poland during a visit to the Frankfurt-based Office for Foreign Affairs of the Protestant Church in Germany on January 26.

In the Polish Ecumenical Council eight non-Catholic churches with a total membership of over 700,000 are united, including the Orthodox Church with 600,000 members, and the Lutheran Church with 90,000. According to Wojtowicz, the Catholic Church, to which 95 per cent of the Polish population belong, has gained prestige and privileges as a result of the events within the country.

Mr. Wojtowicz characterized relations between the Catholic Church and the Ecumenical Council as "not without tension." Since reconciliation in the country could only be achieved by all working together, it was unfortunate, he said, that the trade union "Solidarity" had regarded itself as a Catholic movement right from the start and expressed its "religious motivation in the Cross, Mary and the Pope." This fact alone meant that non-Catholic Christians did not feel at home within the movement. Nor had they forgotten that the Catholic Church had not supported the non-Catholics in their campaign to obtain transmission time on radio. Nevertheless, he said it was a positive sign that the Catholic Church was now pursuing a policy of dialogue with all parties, including the non-Catholics.

Aid from the West is not only getting through to Poland in general, but is being channeled to those who are really in need, said Mr. Wojtowicz. He described reports that the army was benefitting from the aid as "evil propaganda." Quite independent of goods sent by charitable organizations and churches in the West, aid was also being received from socialist states, but this had only become evident since the declaration of martial law.

Don't leave us in the lurch!

STUTTGART/HANOVER, West Germany (EP) — "Don't leave us in the lurch! We need help now more than ever before." That was the message of Zdzislaw Pawlik of Warsaw, general secretary of the Polish Council of Churches, when he was in West Germany recently on a visit to the humanitarian arm of the Protestant Church in Germany in Stuttgart and the headquarters of the German Baptist Union in Bad Homburg near Frankfurt. Pawlik also said that the supply situation in Poland is extremely critical. In many Polish churches people are praying "around the clock" that civil war will not break out.

Pawlik expressed his gratitude for the aid given by the Germans so far. He said that the result of this solidarity on the part of Christians in Germany was a new relationship between the Poles and their "former enemies."

About 700,000 Protestant and Orthodox Christians among the population of 38 million belong to the Polish Council of Churches, in which all churches except the Roman Catholic Church are represented.

Pastor Manfred Otto of Bad Homburg, chairman of the German Evangelical Alliance, called for solidarity with the Poles in their difficult situation; this solidarity should be expressed in intercession and donations.

Christian schools prepare themselves for the computer

by John Stronks

Christian Schools in Ontario are preparing for the tidal wave of computer education that will flood the educational scene in the eighties. Several Christian Schools have already purchased their first computer, not so much for classroom use at this time, but to develop 'computer literacy' at the teacher level. A number of 'hands on' sessions are being organized by regional teacher groups and at least two computer education workshops are being planned for the summer.

As part of its educational coordination function, the Ontario Alliance of Christian Schools has initiated a Computer Education Committee. The mandate, not yet completely finalized, will focus on helping individual schools develop an implementation strategy and to function as a clearing house for information that already exists. Moreover, the introduction of computer assisted learning materials must be evaluated and adapted in the context of the goals of Christian education. The Christian schools face a very significant challenge.

The Ontario Ministry of Education, just as in other provinces, is hurrying to complete its major policies and guidelines. Among the most recent major activities are the following:

First, a major pilot study is on the way in Northern Ontario which includes making use of electronic media in correspondence courses in schools where small enrollments create difficulties in delivering education.

Secondly, the Ministry has prepared specifications for the design of the Canadian Educational Microcomputer (CEM, nicknamed 'Bionic Beaver'). The significance of this activity relates to forcing the computer industry to build a family of microcomputers and computer-assisted learning materials that are compatible; that is, standard equipment and courseware that can be used on all microcomputers. This may constitute a major breakthrough in the current total confusion and overlap. (Think of the parts for the car industry).

Thirdly, the Ministry has initiated the establishment of the Educational Computing Network of Ontario (ECNO) as a data base or clearing house that would link schools with larger computers.

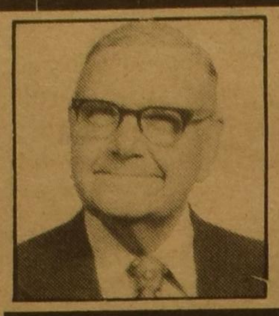
Mr. Stronks is education coordinator for Ontario Alliance of Christian Schools.

Camping issue coming

March 12

Viewpoint

Mass Media: Our newspaper



Henry Van Andel

Editorial

As Christians we must avoid worldliness in spite of the fact that we live in the world. This causes a daily struggle in many avenues of life. One of the areas in which this struggle is sharply felt is our encounter with the mass media and their influence in our lives. They are a tremendous force in the shaping of our opinions. We would like to write on some of these media. We think of the newspaper, magazines, television, and novels.

Let us start with our daily newspaper.

In many Christian homes the daily newspaper is a welcome guest. Day by day parents and children are kept busy reading its crackling pages with all kinds of news, editorials, columns of advice, instructions, and advertisements. If written in book-form the modern newspaper would fill a considerable volume every day.

There is, however, a question which we may not forget to ask ourselves as Christians. How do we read our daily paper? What influence does this daily guest have with its written messages in our lives?

There are always people who think that their newspaper is a reliable source of information. When there is a discussion on the actual facts of an event or a situation they say: "It is in the paper!" They act as if a further discussion is of no use, because the paper has the last word.

This would be true if newspapers were objective in their reports and in their evaluations of what is going on in this world. However, nothing is less true than that.

Let me say first that a journalist has a tremendous responsibility. I mention only two sides of his task. In the first place he must test the importance of happenings, movements, opinions, etc., at their proper value. In the second place, when he writes on all these things in his daily paper, he must realize that there are thousands of people who will read his writings and be influenced by it. Not many writers reach so many people day by day as a journalist does. He moulds the thinking of a multitude. His job belongs to a very responsible category.

This would not be bad if a journalist could be objective. He may aim for that, but total objectivity does not exist in any human mind. Moreover, he does not want to be objective. The conclusion is that what we read in our paper is always biased.

There are other factors which make the situation still worse. Behind every newspaper is a business. Money is involved. It has been proven that nothing in print sells better than sensational news. Moreover, every journalist has his own pride. He wants to be the first one with sensational news items. Therefore, journalists are hunting for sensational events.

They want to serve their readers by making such events more sensational than they are. For the sake of such a service they transgress many limits. They violate the sphere sovereignty of family life and personal life. They try to penetrate into the intimate lives of known people. As a recent example we could mention the audacity of a journalist who climbed trees in order to watch Prince Charles and Princess Diana in their private rooms.

And there is still more. They also dig up mistakes which prominent people made in the past, things which should be forgotten and forgiven, but which they casually mention time and again. As far as that is concerned modern journalism is cruel, abusing the freedom of the press. They can kill the good name of the persons who do not deserve it with the argument that everything should be in the open.

And finally I think of the ways in which our newspapers make propaganda. Information which they give can be put in such a form that it is pure propaganda. In that way they criticize governments and make propaganda for political parties. If they don't do it for a special political party, then they do it for philosophies behind politics anyway. In general such propaganda is attuned to materialistic and pragmatic ideas. From a psychological point of view it is often done in such a way that it impresses the unsuspecting reader.

We could say more, but we repeat the question with which we started. What is the influence of our daily newspaper in our lives and in the lives of our children? The answer is that this influence is so great that we must be alert that our thinking will not be shaped by what the so-called neutral newspaper tells us.

We are Christians and our thinking must be shaped by the Word of God, by its norms and by its prophecies. In that way we are also biased, but fortunately by a source which is the divine truth. Then we will discover that usually the headlines in our paper are not the most important news in the world. They can only be important if we put them in the framework of the coming of Christ's Kingdom.

However, in the framework of the coming of Christ's Kingdom there are other things more important. I think of the ruling authority of Christ, the work of the Holy Spirit in the church as a whole and in the hearts of individuals, the prayers of God's children and the victories on mission fields. Such events are never mentioned in our daily paper, but they determine the future of the world in which we live.

From that point of view we must discern the whole pack of news and ideas which our paper boy delivers in our houses day by day. Therefore, we should make the contents of our paper a point of discussion in our family circle.

Let us not forget that also our teenagers read the news. Moreover, they read "Ann Landers," "Youth Clinic," movie reviews etc. The light of the Scriptures must fall on the great events which shock the world, the Bible must explain to us the motives of all kinds of actions which are reported and the purpose of movements which gain momentum. Then not the paper will mould our thinking and the thinking of our children, but the Word of God will mould us together as people possessing a Christian power of discernment.

Rev. Van Andel is a retired Christian Reformed minister living in Burnaby, B.C.

Memories of days on the beat

Keith Knight

Off the cuff

This month's editorials by Rev. Van Andel focus on the media ... and I love it. The media, especially the newspaper, is dear to my heart.

I spent seven years in the "secular press" before switching to the "religious press" six years ago. The difference is minimal in theory, but great in practice. In both instances you are putting together a paper. In both instances you need stories and pictures. The secular press draws on an abundance of resources; the religious press relies on very limited resources, both in terms of writers and in terms of finances.

I have fond memories of those early years as reporter. Working 70-hour weeks covering fires, courts, city councils and chamber of commerce luncheons.

The first time that I was accused of "trying to sell papers" I was in my first year as a reporter. I had joined a search party along a beach to look for a man who had drowned. The incident occurred the night before. This was morning and police experts said that the body should have washed ashore by now.

The search party consisted of fire department rescue people, local policemen and me. It was a job. I found him draped in seaweed. I won't ever forget it.

The next day I drove out to the family's home to get some background information for my newspaper story. This was the tough side of reporting but I knew it had to be done.

I asked a few questions and then the daughter, visibly shattered by her father's death, ran to me, beat me on the chest and said: "What do you really care! You're only trying to sell papers anyway!"

Is there room for a Christian witness within the secular press? There most certainly is. It is as easy to instill a Christian bias in a daily newspaper as it is to instill a humanistic bias.

It is true that the journalist has influence beyond the printed page. He is in daily contact with local politicians, police, businessmen. What an avenue for Christian witness!

One more story in closing. Again in that first year of reporting I covered criminal court every Wednesday. Every lunch a group of us would head down to the local restaurant to eat: the judge (who was an amiable fellow), the crown attorney (a white-haired gent), a lawyer or two and we two newspaper reporters.

We wouldn't talk about the cases but we would discuss crime and punishment a lot. Justice. Well, I was a young kid then and I never even heard about Abraham Kuyper, let alone quote him. I wouldn't mind going back to that same restaurant some Wednesday to talk to that same judge (he is still there) and those same lawyers (they are still there, too) and take up the challenge which I regretfully left behind.

The media? I love it!

Calvinist Contact

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Letters

Biblical universalism is unbiblical

Dear Sir:
re: Punt's "biblical universalism":

1. Punt must do more than cite the so-called universalistic passages. He must do some thorough exegesis, comparing Scripture with Scripture, and then he will find that the Calvinistic interpretation of these texts has, by and large, been right on target. Let me just cite two examples:

"We must see the term world in its unique Johannine characterization as that which lieth in its sin, as apostate, evil, and loathsome ... God does not love a few elected isolated individuals considered in abstraction from the world. HE has loved the world ... Believers are not a few isolated individuals whom God rescues out of a perishing world, but are in Christ the new humanity which shall live forever in the new heaven and the new earth, the old made new, the reconstruction of God's once perfect world (Dr. A.C. De Jong, **The Well-Meant Gospel Offer,** pp. 108-9).

"Regarding Rom. 5:18: What the apostle is interested in showing is not the numerical extent of those who are justified as identical with the numerical extent of those condemned but the parallel that obtains between the way of condemnation and the way of justification. It is the **modus operandi** that is in view (Murray, **The Epistle to the Romans,** I, 203)."

2. "Biblical universalism provides an assumption with which we may work," says Punt. Sorry, but we don't have to work with assumptions when presenting the gospel. Assumptions are just that: assumptions, and generally they are pure speculation. Let's just stick with plain biblical facts.

Let me cite De Jong again: "Preaching is not in the first instance an explication of an objective set of circumstances and then a decision for or against the news report. Preaching is not in the first instance a communication of a certain truth, nl., that Christ died only for the elect, or that all sinners are elected and reprobated in Jesus Christ. It is a gracious summons to accept Jesus Christ with all his benefits — faith inclusive — in the way of faith ...

He addresses sinners and declares to them all that God in Christ will save them if they turn from self to the Saviour in faith. He leaves the final results safely in the hands of his sender (pp. 111, 175)."

3. Punt's comparison of unfaithful covenant children and the rejection of the gospel by those we assumed to be elect doesn't hold. Covenant children **are** God's children; they **are** holy in Christ; they **have been** set apart from the world. Their denial of that fact makes them covenant breakers, but it does not invalidate that original claim. In their case we assumed nothing; we told them what was true.

But when we preach to unbelievers we have no business assuming anything.

We simply say: Whosoever believes shall be saved and whosoever disbelieves shall be damned (John 3:16-18; Mark 16:16). We say: Whosoever will, may drink of the water of life freely, and whosoever comes will in no wise be cast out (Rev. 22:17; John 6:37). Assumptions are contraband here. "Predestination is the first word in the acts of God and the last one in the confession of the believers" (H. Berkhof).

4. Speaking of a "theology of approach" I much prefer that of J.I. Packer: "The basis on which the New Testament invites sinners to put faith in Christ is simply that they need Him, and that He offers Himself to them, and that those who receive Him are promised all the benefits that His death has secured for His people. What is universal and all-inclusive in the New Testament is the invitation to faith, and the promise of salvation to all who believe (**Evangelism & the Sovereignty of God,** pp. 68)."

Punt's "biblical universalism" is neither biblical nor universal.

(Rev.) J. Tuininga,
Lethbridge, Alta.

Trillium young people host convention

Dear Sir:
Trillium League (Southwestern Ontario) has been called this year to host the annual Young Calvinist Convention. A crew of about sixteen Trillium Leaguers have *been planning since about Janu*ary of 1981.

Soon the rest of Trillium League (about 500 of us) will start pulling together to effect the convention itself. Being held at the University of Guelph, with an attendance of about 2,000 youth from across North America, the convention will be an action filled event dedicated to the glorification of God.

This is the second convention to be held in Canada in as many years (last year's was in Wolfville, Nova Scotia) and it is our hope that many Canadian youth will attend this summer (August 13-17).

Those present will participate in mass meetings which will expound on the theme "Bloom With Joy," in seminars dealing with various relevant issues in our contemporary culture, in living groups where discussions and sharing sessions take place and finally in just functioning as youth.

In order for this to occur, lots of participation from our brothers and sisters across Canada will be needed. Pray for us, and if you wish to volunteer some of your services call Bertha Deen at 638-2760.

The Steering Committee
Trillium League

In God's image, male and female

Dear Sir:
"Our Mother in Heaven" is sparking an interesting debate. While the question itself is fascinating, the reaction to it claims a remarkable interest all its own. How quick we are to attack and criticize, how slow to actually consider the issue itself. Sometimes in my more cynical moments I believe that the men in the CRC are more impressed with their own inspired interpretation of Scripture than they are awed by the power of our Father's (or Mother's) Living Word; in my less cynical moments I feel they are merely mindlessly tradition-bound.

You see, I can't find any Biblical evidence to support the argument that God is a male. Of course, in incarnated form God called Himself the Son of Man, and rightly so; Jesus was a biological male. But just because we are enjoined to pray "Our Father..." does not mean the Father is a **male.** By this convoluted argument we should call the church a woman (and keep in mind the impaired opportunities for service that obtain here) because Paul calls it the bride of Christ.

But this sophistry blurs the case before us. When we were created in God's image, we were made **male and female.** Let's not fall into the trap of thinking of a God conformed to man's image; it is in our maleness and femaleness together that we represent God's image in humanity. So it seems God is either of neuter or of common gender (neither sex or both). This means, I suppose, that we should address The Lord as "Our Parent who art in heaven..." Why does it make a difference?

Diane Klein,
Pierrefonds, Quebec

Symbolism in the Bible

Dear Sir:
re: Skylights - "Afraid" by Mr. Wm. Rang (2-5-82).

It is an interesting observation that "fear not" appears in the Bible "exactly" 365 times (although when I went through my concordance I found only about 75 occurrences). But are we to conclude, if this numbering were correct (which it is not), that such a numerical equality of "fear nots" with the number of days in a year is an indication of **God's Word,** God's **voice,** His (special, hidden) message to us — "enough then for each day?" The answer is NO.

What would be the significance of the fact that there are exactly 66 books in the Bible? or 1,189 chapters? or that Psalm 117 is the middle chapter of the Bible?

Let us not teach our children to "read" the Bible and look for "God's Word" by these unbiblical hocus-pocus methods. There is altogether too much of this nonsense in our (and other) circles.

Let us leave this sort of counting to Guinness Book of Records and rather teach our children how truly to study the Bible and to discern the meaning and symbolism of the Bible's really, truly significant numbers — the 7 "signs" in John, the "seventh day", "40 days" again and again, etc. etc. — and that mysterious but understandable New Testament book with many symbolic numbers — Relevation.

I do appreciate and agree with the central point of Mr. Rang's article. Let believers not be afraid in this troubled world, for we trust in a loving, almighty God and Father.

(Rev.) Philip Stel,
York, Ont.

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Communism: Satan's kingdom on earth

Dear Sir:
Lately some articles and letters have appeared in C.C. concerning El Salvador. The debate goes on about which side we should support. In my opinion the issue is much greater.

The Bible teaches us that there are only two Powers ruling the Earth, God and Satan, and also that Satan will greatly increase his Power toward the end.

The alarming increase in immorality and godlessness during the last twenty-five years leaves no doubt about the approaching end.

Communism is the ideal form of government to force people away from God. Atheism is the official doctrine in Russia and everything else is dangerous for the nation. Baptism is punished by deportation to Siberia and the children indoctrinated in state schools sometimes testify against their parents who practise religion at home.

It is a satanic regime. The goal is to spread it over the whole world and because there is no God, everything is permitted as lying, cheating, terrorism etc. to further their cause.

Fifty years of anti-American propaganda has blinded the minds of many people, so much so that even some Christians are influenced.

Highly trained specialists in every field are sent to the West regularly to infiltrate important institutions, governments, labour unions, armed forces, religious institutions, etc.

The Eastern half of Europe is firmly in the grip of Communism and, as we see in Poland, will never regain their freedom until the second coming of Christ.

In South and Central America there are some autocratic governments which are not concerned with the well being of the poor and illiterate population. This gives the Communists an opportunity to start a revolution and with the slogans for freedom and human rights get the good will of many outsiders. In the jungle they can fight on forever because they never run out of supplies and will eventually win if no outside interference prevents that.

We have seen this in Cuba, Nicaragua, Angola, Ethiopia, etc. and this is going on in El Salvador now. The expansion of Satan's Kingdom on Earth.

M. de Jong,
Stirling, Ont.

Considered Moving to Renfrew?
The Hebron Christian Reformed Church of Renfrew is inviting you to consider the possibilities this beautiful area has to offer.
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Church Page

How long should a pastor stay?

No specific answer can be given to such a question. The tendency in the Chr. Ref. Churches certainly is in the direction of a little longer pastorates rather than the traditional moving every few years.

From a paper called *Reach*, sent out by the Board of Home Missions, we quote the following two quotes from two recent numbers in connection with the topic of length of pastorates.

"Movement or Growth": Sometimes a pastor says, "My work here is done. It's time for me to move on to some other...field of service." I know of a man, fifteen years in the business, who has moved three times. He hasn't had fifteen years experience; he's had five years experience three different times. He never has to change anything but his location. He never learns; he never grows because he doesn't have to. The system is designed to maximize his idiosyncrasies and make it possible for him to keep alive the illusion of his creativity simply by moving around." *James D. Glass in "Putting It Together in the Parish."*

"Longevity in the Ministry": It takes time to establish leadership in a church, even when a pastor has the gift. This is the main reason why pastoral longevity has been found to be directly related to church growth. A common thread running through the testimonies of pastors of churches that have established a reputation for excellence and growth is that they have received a lifetime call to that church. Neither they nor their people are wondering where they will be five years from now. Their commitment to each other is reminiscent of a marriage agreement — until death do us part. *C.P. Wagner*

Grace Chr. Ref. Church,
Chatham, ON

No shopping on Sunday!

The consistory decided to contribute $100.00 toward a half page ad by the Ministerial Association to urge people to vote no in the Holiday Shopping Referendum. At the time of the decision, Burnaby and Coquitlam residents were faced with two questions, "wide open" and "partially open" shopping on Sundays. New Westminster voted only on the wide open question, and Surrey, which earlier defeated the wide open shopping on Sunday, expressed itself on partial openings. Partial opening had to do with home improvement and tourist service stores.

A decision was also made regarding celebration of the Lord's Supper. Since December, the bread and wine was to be brought to the communicants in the pews (in small cups on trays), and the table would be set in the evening service (Tables also in the Dutch service).

First Chr. Ref. Church,
New Westminster, BC

Members of the congregation are urged to write to Andy Watson, M.P.P., 233 King Street West, Chatham, ON N7M 1E6, requesting the enforcement of the Retail Business Holidays Act, which provides Sunday as a day of rest. At the present time this legislation is not always being enforced; it may even be repealed or drastically changed unless more interest is shown on the part of those who feel that Sunday should be preserved as a day of rest, free from commercial activity.

This is a matter of great concern, since if this law were dropped, it could have far-reaching effects on each of us, as employers could conceivably force employees to work on the Sabbath with the threat of putting their jobs on the line if they didn't. Thus we urgently request that you write a letter expressing your concern that this law is not being enforced, and that you feel very strongly that it is a good and proper law. You may wish to have Mr. Watson bring this matter to the attention of the Honourable R. Roy McMurtry.

Ontario Chr. Ref.
Church bulletins

An Admonition to give priority to meeting together

This past year our official membership climbed from 117 to 132, an increase of 12.8%, and we could again diminish the amount of support asked from Classis.

Did we also grow spiritually? It is always hard to answer a question like that. It may be noted with gratitude that the attendance and the participation at our Bible studies every other Thursday were good, I would say better than in previous years. The activity of the Political Study group was to be thankful for as well.

How about the Sunday worship services? The fact that not everyone is able to attend certain activities during the week is understandable. May the same be said about everyone who more or less regularly leaves his or her place open in the church-services? Self-examination before the sight of him who gave his life for us and who has the reconciliation of our sins proclaimed to us every Sunday, is certainly called for. For "great is indeed the mystery, we confess, of our religion."

The mystery of our religion is also regularly taught in the catechism classes. The small number of students who profit from instruction have indeed been provided with a good opportunity for it, not only on some Sunday afternoons (after the pm service), but also on the regular Tuesday evenings, since it is almost private instruction. But what a waste for those who could share in the classes and do not receive instruction, because they themselves or their parents, keep it from them. The waste during a year could turn into everlasting waste. Those who attend catechism classes do, without exception, cooperate heartily. Every week, since September, we have had sermon reports which appear to be very beneficial. Let me conclude with the prayerful wish that in the forthcoming New Year, we altogether may experience much spiritual growth, to the glory of our God and Father in heaven, who preserves us as his children, "till Christ to judge the world returns."

Rev. D. De Jong,
Calgary (AB) Canadian Ref. Church

Burlington reports on evangelism

The evangelism elder reported at our consistory meeting that an ad appeared in the local papers informing the community of our two morning services. He also reported that the community "Good News Club" meeting Wednesday evenings at 6 p.m. has eight children attending. The services at Brantwood Manor and Maple Villa have an ever increasing attendance and are very much appreciated. Some of the residents are growing in the Lord and may, from time to time, worship with us on Sunday mornings. We praise the Lord for increased activity in outreach. Coffee Break is also a rich blessing.

Burlington (ON)
Chr. Ref. Church

Meals for Belleville

I would like to let you know that meals on wheels is very successful and that all the ladies of our congregation that help, enjoy working for it. Jean Spratley, the Director, asked me to thank the Meals on Wheels volunteers. She said that "The program would quickly grind to a halt without them." She would like them to know how much they are appreciated, and that she is looking forward to a continued association.

Maranatha Chr. Ref. Church,
Belleville, ON

Hymn of the month

We are all aware that there are many beautiful hymns in our *Pastoral Hymnal* which are unfamiliar to most of us. For that reason, we will be choosing one of these hymns each month, to be sung during the sing-songs for that full month. This month we will learn #344. From now on you will find the "Hymn of the Month" printed on the first page of the bulletin each week.

The Liturgical Committee,
Richmond (BC)
Chr. Ref. Church

Church News

New Home Missions Church in Kanata, Ont.

Kanata! The Indian word for "meeting place," as well as a beautiful suburban residential community in Ottawa. On Sunday, January 24, the City of Kanata welcomed a new "meeting place" with the official institution of the Kanata Christian Reformed Church as a Home Missions outreach undertaking.

The Kanata CRC is an outgrowth of the evangelism work of Calvin Christian Reformed Church of Ottawa. Having conducted a number of daily Vacation Bible Schools over the past few years, it became apparent that there existed considerable potential for a church planting project in this area. Not only is Kanata the home for many federal civil servants, but it is also on the verge of substantial growth resulting from a rapidly expanding high technology computer industry. A considerable number of Christian Reformed families have also settled in this area in the last few years, and some of them have organized into a small nucleus to conduct Bible studies for children and adults as a follow-up to the VBS activities.

Following approval by the Christian Reformed Board of Home Missions to establish a church planting mission in Kanata, Rev. Henry Gunnink was called to be the Home Missionary. Rev. Gunnink and his family moved to Kanata in October, 1981 and immediately initiated preparatory work to organize the existing small nucleus into a functioning church and developed plans for carrying out its church planting mandate. Both Rev. Gunnink and his wife were raised in Minnesota and both attended Dordt College. Following studies at Calvin Seminary, Rev. Gunnink completed an Ancient Near Eastern Studies program in Toronto. Subsequently, he served as pastor of the Orangeville (Ontario) Christian Reformed Church before being called to Kanata. The Gunninks have four children.

Rev. Gunnink was installed in a special service on January 24, held in Calvin Christian Reformed Church and conducted by Rev. J. Quartel, assisted by Rev. J. Pereboom of Pembroke. Rev. J. Van Til, Regional Home Missionary from London, Ontario, preached the sermon. Membership papers of a number of families of Calvin CRC and one family from Calvary CRC (Ottawa East) were officially transferred to the charge of Rev. Gunnink. Messages of congratulations were spoken by representatives from area Christian Reformed churches.

A newly formed Kanata Church Choir, together with the Calvin Church Choir, provided special music for this memorable occasion. This special inaugural service was concluded with a social get-together to express best wishes to Rev. and Mrs. Gunnink and to the new members of the Kanata CRC.

This young church now embarks on a difficult, yet exciting adventure to plant itself within the community and to seek future growth and membership from the residents of the Kanata area. You are asked to remember them in your prayers, as well as all efforts to spread the Gospel of Christ through the planting of his Church in communities throughout North America.

Peter Runia

Christian Reformed

Called

—to Brandon, Man., Rev. Jake Corvers of Taber, Alta.

Accepted

—to Grand Rapids (Grandville Ave.), Mi., Rev. Reimer Praamsma of Wallaceburg, Ont.

Canadian Reformed

Called

—to Chatham, Ont., Rev. John Van Rietschoten of Carman, Man.

—to Chilliwack, B.C., Rev. J. Mulder of Toronto, Ont.

Change of address

Rev. E.J. Tiggelaar, 5317 - 54 Ave., Barrhead, Alta. T0G 0E0

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Letters

Leonard Schalkwyk

Pastoral letters

The ABC's of church-minister relations

Do you feel happy with the minister you have? Does your minister feel happy with the congregation he has? Just as there are rules for happy marriages, so there are rules for a happy pastor-church relationship.

Here are some suggestions for such a happy union. According to Reformed tradition I submit them in three points. They are: A, B, C.: Accept, Bear, Communicate.

A. Accept

Accept each other in the Lord. This is much like a marriage. If a husband thinks "if only I had married the other girl who wanted me," then he will never be happy. If the wife thinks "if only I had married the other guy who proposed to me," she is self-defeating.

Similarly, congregation members display an immature attitude when they think "if only we had another minister, things would be better." A pastor shows this same immature attitude when he thinks "if only I would have another congregation, I would be happy." Mature Christians have learned the act of acceptance and confidence in God's leading.

B. Bear

Here I mention three bears. "Bear with each other" (1 Cor. 13:7), "Bear one another's burdens" (Galatians 6:2) and "Bear fruit" (John 15:2).

Bearing with each other's imperfections stems from Christian love. Love covers a multitude of idiosyncrasies of the pastor. These peculiarities (which everyone has) provide hilarious ideas for a farewell evening. They are valuable: cherish them.

In bearing the other's burdens, a pastor will discover that it covers a multitude of shortcomings of congregation members and it makes him see their good points. However, nothing binds a pastor and congregation together as to "bear fruit." One can bear fruit in many ways, but one of the greatest is "to bear witness," in outreach. Together they think of others.

C. Communicate

Many marriages suffer from a lack of communication. Husband does not know what his wife thinks. The wife does not know what her husband is doing. They have lost the art of "sharing." They live under one roof, but pass by as "ships in the night." This can be a source of needless misunderstanding.

Similarly, if you do not agree with your minister, do not tell the other church members. Have the courage to tell the minister himself (Matthew 18:15). It can bring him closer to you and often you will find he was not even aware of your uneasiness. Some compromise can be worked out. And you really will have helped to make your pastor a better man.

Similarly, when someone is "bugging him," the minister should visit such a person, try to help him, appreciate him, and in short: communicate.

Accepting, bearing and communicating will go a long way to make both pastor and congregation effective workers for the Lord.

Once upon a time I received a motto from a minister friend. I keep it on my desk. It reads: "Please be patient: God is not finished with me yet."

Rev. Schalkwyk is minister of the Collingwood [Ont.] Christian Reformed Church.

About Truus, CJL and Mulder

Dear Sir:

I write in response, first, to Truus Van Bruinessen's difficulty with male imagery of God (C.C. Dec. 11, 1981).

There are, Truus, some lovely and comforting images in the Bible of God as a mother. Think of Exodus 19:4 where it reads: "I bore you up on eagles' wings and brought you to myself." How few in our circles read that and realize this powerful picture shows God to be a mother eagle with her eaglets on her back?

Think also of Deut. 32:11-12, another likening of God to the mother eagle: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead..."

And, while I wouldn't address God as my mother, to do so surely would not be out of keeping in light of the above imagery and the New Testament admonition that in Christ we are neither male nor female.

Truus, I think you would enjoy reading "Daughters of Sarah." To subscribe, send $7.50 to 2716 Courtland, Chicago, Ill 60647. A nice addition to the CRC publications you no doubt already receive.

I write also in response the comments of Gerald Vandezande and Lambertus Mulder on Church and Society (C.C. Jan. 8, 1982).

I tend to support the position Vandezande and the Committee of Justice and Liberty take. However, by the time I waded through the jargon-ridden, buzz-word-saturated polemic, I found it a major effort to remain supportive. If Vandezande wants a thoughtful response he must begin by giving a thoughtful presentation.

And speaking of the CJL, I suggest this committee change its name to something along the lines of "The Alliance for Calvinist Socialism," as a first step in the direction of using the English language to clarify rather than obscure.

By contrast, Mulder's presentation was a joy to read for its clarity, its obvious desire to inform the readers, its humility and its gentleness. I'm rather sorry I don't agree with him.

Jane Moore,
Toronto, Ont.

Quality of health care

Dear Sir:

About Dr. Mendelsohn and childbirth, February 12th issue of C.C., he was addressing an audience in Alberta and perhaps the Alberta Medical Association deserves a bit of doctor bashing because it virtually banned home deliveries.

I wonder what Dr. Mendelsohn knows about Canadian medical practice. Perhaps he was criticising medical practice in the State of Illinois. It is my belief that generally medical care in Canada is far better than Dr. Mendelsohn's speech would have you believe.

I conclude from your article that Dr. Mendelsohn is a captivating speaker, Mr. Editor, and that he did get to your Wally.

Dr. John Vanderkooy,
Harriston, Ontario

Letters

Why did you print that? We hear that question every week. Every week people make judgments about the letters which appear on this page. Some, they say, are too narrow-minded, some too far out, some not traditional, some poorly written. The perfect letter, it seems, is the one written by **YOU!** C.C. prints most letters. This page is your page. It is your vehicle to respond to articles or issues, to speak your mind. We should all respect each other's right to say what he or she believes. Why did you print that letter? Because it was sent in by you, a reader and supporter of C.C. and a fellow Christian.

Editor

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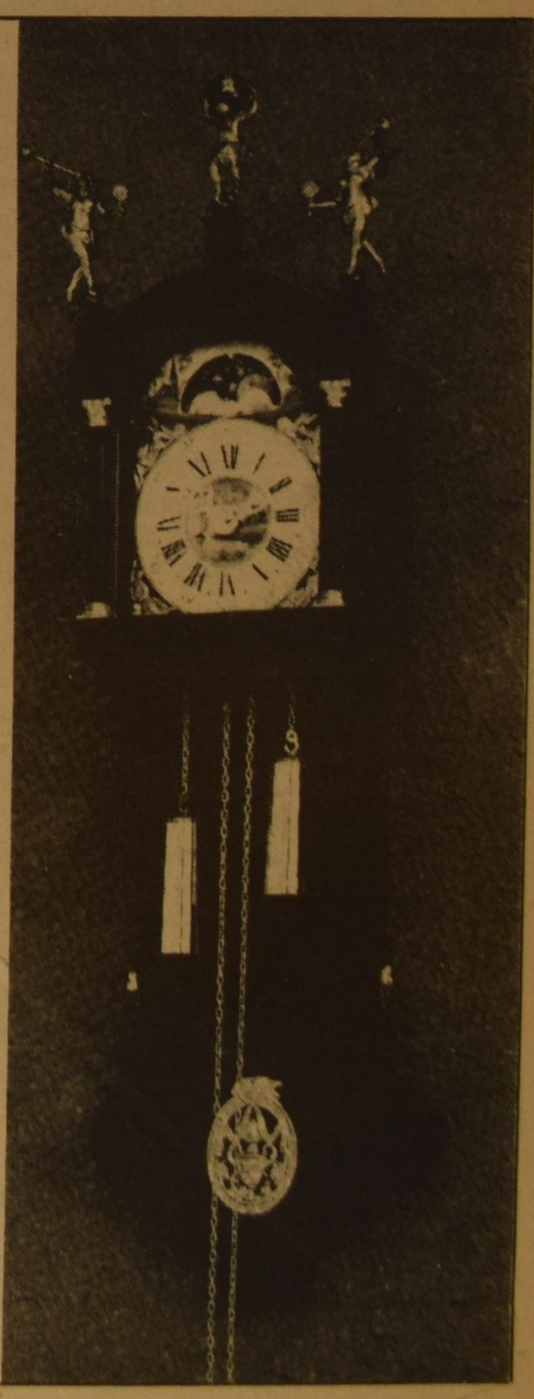

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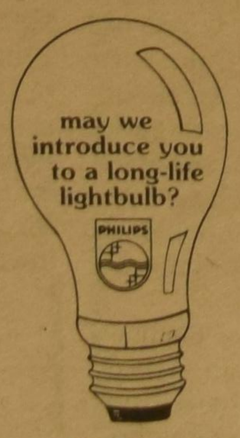

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Ralph Heynen

Counseling

Living at a fast pace

We live by schedules, we're eager to meet deadlines. If a bus is five or ten minutes late it throws many of its passengers into a state of panic because they might be late for work.

Our forefathers measured time more leisurely. They talked about days, months, seasons or years; we live according to split seconds. Everything has to be done at a certain time. I can remember the days when I'd go to a rural church to preach and it would be raining, or the weather would be bad. One of the elders would look through the door into the church auditorium and say: "Well, there are quite a few people missing. Let's wait about ten minutes until they're all here."

Imagine doing that today! We have to start right on the dot — and of course you have to stop preaching right on the dot, too! When ministers preach too long, people say he was long-winded. He is expected to stop at a certain time. Maybe that's a good idea — I'm not sure I like long sermons, either. But the point is, we're being controlled by the clock! It tells us when to start and when to stop, whether you have a lot to say or a little to say — when the clock reaches a certain point you might as well stop.

In our accelerated living today we have instant coffee, instant potatoes and a lot of other "instant" items. We have microwave ovens that help us prepare a whole meal in a matter of minutes. These are supposed to be time-savers - they give people the extra time that they need. Split-second timing is the big thing in life. We move forward at an ever-faster pace. Today's world has some strange contradictions. We took an airplane to New York. We arrived there in about 55 minutes. Then we had to take a taxicab downtown and it took an hour and a half. It's the same thing in Chicago. You get off at O'Hare field and you still have a long way to go to get downtown or to any part of town. There's an inconsistency in this. It's like the adage in the army — Hurry up and then wait! We're getting used to living that way. We get something done within a certain period of time and then we often have to stand and wait.

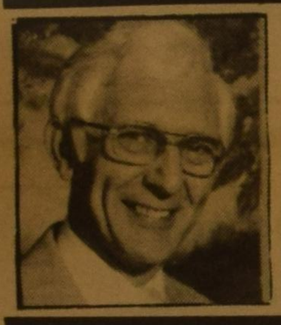
This seems to be true in the growing up process of children and young people also. We see young girls wearing nylon hose and makeup and all the other things. They are growing up before they have actually outgrown their childhood. Boys of 16 are owning and driving cars. They still have to be supported by their parents, and some may even give them credit cards so that they can buy gasoline. Here is a 16-year-old, driving in the middle of all the busy traffic! There is something worse. When I was young it wasn't too unusual to see a teenager in high school smoking cigarettes. Today you see elementary school youngsters smoking cigarettes.

This kind of culture — this speeding up of things — this living at such a fast pace has a price. Why are we in such a hurry? Why do we have to push ahead in traffic instead of just following along. Why are there people who cannot get themselves to drive their cars at 55 or less. When you drive at that speed, people rush by you and you wonder whatever happened to that speed law. This is dangerous and we are paying for it with an increase in stomach ulcers, among other things. This is not only true among men — it's becoming just as common among women. Ulcers definitely have something to do with the fact that we're rushing, we're pushing ourselves, we're reaching just a little bit beyond our capacity. It's causing lots of tension and problems in the lives of people, emotional problems.

I think it's also undermining the family. Many homes are little more than dormitories. People come to eat and sleep and park their cars. They're always on the go; they can't be there very long. We ought to sit back and ask: "Why are we rushing about this way? Why are we so busy?" God isn't in any hurry. Jesus carried on His work in a calm and leisurely way. God doesn't do His work with loud noises, but in a quiet way.

The building of the character of a Christian must be like Solomon's building of the temple. It rose silently on Zion's hill. Slow down. Take your time and live. Moses became a meek man after forty long, lonely and quiet years in the desert. A Christian needs time to think, to plan, to determine what he is going to do. He needs to meditate, to commune with his God and we ought to take time for that, no matter how busy our schedule is. God gives us plenty of time; it all depends on how we use it. So let's take our time and stop rushing around. Don't be in a hurry — you're not going to get there any faster than if you moved along at a steady, even pace. I think this is the Christian way to live.

THOUGHT FOR THE WEEK: *The Master Sculptor, God, is at work making out of a block of marble a restored image of Himself as He sees it in Christ. He can see that there is a purpose in all things and in His calm and confident way He leads all things to bring about the kind of sculpture that will reflect the image of God.*



William R. Rang

Skylights

Like a cutting

The Niagara Peninsula receives its fame from the Niagara Falls, people say. And, oh yes, there are lovely peach orchards in the Peninsula, and the folks there make a good wine, too.

Those of us living in that blessed part of Canada know that there is another attraction to the Peninsula. Its greenhouses. Roses, mums, carnations, flowers of every sort.

Just the other day I had to talk with a father who was a mumgrower, too. He told me how happy he was about the fact that after many years of rebellion his daughter was now beginning to show signs of a change toward the love of God. But, he said, it grows so slowly and it takes so long. There does not seem to be any great tempo and progress appears to be only minimal. At times I doubt whether there really is any growth. I wish the Lord would speed it up a bit. As parents you can be so anxious. We want to see the fruits of God's grace in our children and we want to see them early and fast.

Then the father spoke of his greenhouses, and he had a smile on his lips. Mums begin as little cuttings from the mother plant. They are dipped in liquid hormones and planted in a mixture of peatmoss and sand in the nursery of the greenhouse. Later they will be transplanted.

The growing of the new plant takes time and follows necessary cycles. You cannot speed it up by letting artificial lights shine too long on it, for you would get a very weak, tall plant that would never grow flowers.

Neither can we speed up the Lord's work, the father said. You would get a weak plant. The Lord does everything on time, also in the work of grace in our children.

It may take long as far as we are concerned but rest assured that the Lord finishes what He begins.

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Bad words — conclusion

John Bolt
Religion

Other Christians who recognize this, nevertheless, often object to specific social or political *strategies* used by churches and Christians or to specific *issues,* which are singled out as worthy of support. Some, for example, argue that the Church has no business involving itself in world hunger, refugee resettlement, and debates about the Alaska pipeline, nuclear weapons or whatever. Others simply oppose certain specific programs such as the World Council of Churches' program to combat racism.

How?

These kinds of objections are, of course, different than the first sort. It is not disputed that the gospel is properly social, and that Christians have a social responsibility, the debate concerns the how. How must this social responsibility be properly carried out in the world in a way consistent with the Gospel itself?

On this point there is and properly can be honest differences among us. These differences may even arise with respect to certain key issues such as abortion, capital punishment, national unity, guaranteed annual income, medicare, apartheid in South Africa, or the development of the Canadian North.

These differences, however, have to be openly and honestly discussed. All too often, the accusation "social gospel" is used simply to dismiss people whose views differ from our own. We must be consistent.

If a church that publicly opposes apartheid as racism, or actively engages in world hunger relief is guilty of the social gospel, so is a church that opposes abortion, or homosexuality as a viable alternative lifestyle. The one is no more "social" than the other.

Let there then be serious and open dialogue among us concerning the how and what of our social responsibility. A debate about the proper deaconal task of the Church would be very useful. As Reformed Christians, I believe we are in a position to offer real leadership in the evangelical community of North America.

This leadership, however, cannot be meaningfully exercised by the academic elite among us — our churches as a whole must wrestle with the "social" gospel. As a suggestion, perhaps the RES report which I referred to earlier could receive the broader exposure and discussion that it deserves among all members of the Church.

Mr. Bolt is instructor in religion and theology at Calvin College and will be part of the faculty at Redeemer College when it opens in September.

Social gospel is theme of international evangelicals

The Consultation on the Relationship Between Evangelism and Social Responsibility, to be held in Grand Rapids in June, will bring together forty participants and eleven consultants for seven days of intensive study and interaction. The unique gathering, which meets on the campus of Reformed Bible College, will focus on the thorny issue of the extent to which evangelical churches should become involved in the social issues of our time and the relationship between that involvement and evangelization.

The majority of the participants will come from Third World countries where the subject has caused considerable debate and some dissension. The Third World Christian leaders from Latin America, Asia, and Africa will provide major in-put at the consultation.

Documents from the gathering will be released in published form and made available to pastors, churches, and seminaries everywhere, according to Dr. Dick Van Halsema, president of Reformed Bible College and co-ordinator of the consultation. The gathering is sponsored by the World Evangelical Fellowship and the Lausanne Committee for World Evangelization.

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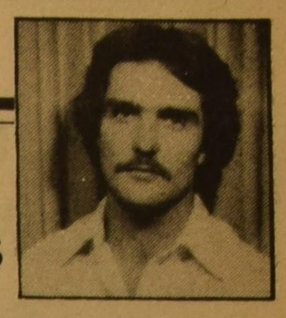
Children



Ken Vandersluis

A certain old man — part 2

Mr. Vandersluis is a young writer living in Chatham, Ontario. This story is sparked by a recent trip to an old age home with a group of Calvinist Cadets.

Silence

Cold and fatigue played their parts, but hunger and the realization that they might be late for supper caused the children to cease-fire. By now the sun lay doggedly just above the horizon casting long, yellow-gray shadows over the dilapidated lawns. The children had all but disappeared and a haunting silence hung in the air. The snow had also thrown in the towel. It lay clump on top of clump. And now, a thin layer of ice was capping the once active battlefield. Everything, it seemed, was ready for the evening. Everything and everyone except for those behind the rest home windows.

Everyone except for Jonathan who had forgotten about his school books. And now, coming to retrieve them, he felt very watched. Not negatively though. He was used to the faces in the windows, watching everything that moved, and he would often return a cheery smile back to those in the windows. He knew their smiles and they knew his.

His was out of reverence and kindness, the way he had been taught to treat others. Their's were out of admiration for the young lad's vitality *and thoughtfulness. He knew it and he* tried not to take his state of youth for granted, just as his father had told him; it's a hard thing for a ten-year-old not to take his youth for granted.

He had all but gathered his books and was on his way, when somewhere out of all those smiling and approving faces in the window, someone, someone's face was obviously troubled and grotesquely different from the rest of the faces.

Jonathan instinctively stopped in his tracks and stared, without breathing, into the dimly lit room. He could barely make out the figure of a man. A very old man. Older than his years would have you believe. Again, instinctively, Jonathan attempted an affectionate smile, but, no response.

Strangely enough, the feeling of hopelessness in this man's face, conveyed enough of it to Jonathan so that he couldn't help but feel it's overpowering affect.

Both were hypnotized by each other's presence. Neither one could move. Neither one wanted to move. There was a certain chemistry that had been attained. Without a word or gesture, Jonathan found himself in a deliberate walk toward the rest home door.

He was a determined young man at that moment and if someone would have called him at that precise second he would not have heard. If the world had crumbled beside his feet he would not have moved. On this ten-year-old boy's face there was imprinted a timeless look of concern for the old man. All from a simple glance at a window, but it was clear enough to Jonathan that he must help if he could. There was something drastically wrong here.

At the door

When he found the door that he thought to be the man's, Jonathan knocked uncertainly. He stood waiting, but no reply. Again he knocked. Now a voice came echoing down the hall like a bolt of thunder: "You are going to have to knock louder than that, sonny, he's hard of hearing."

Jonathan nodded courteously and creaked the door the rest of the way open. Maybe the old man was tired or maybe he thought Jonathan had run off home, or he might well be so old that he just fell asleep without a moment's notice. It was obvious to Jonathan that he *was* fast asleep. At least it appeared so.

Not that many years ago Jonathan had attended his grandfather's funeral. He could remember the sad faces and the whole atmosphere of sorrow. And all this time he couldn't figure out why. There, in the middle of the funeral home, lay his grandfather, calm, well-dressed, hands crossed and almost a smile on his face as if he were sleeping.

He consoled his mother by saying that Grampa must be alright because he was apparently sleeping so comfortably. He couldn't understand that this was an everlasting sleep from which Grampa would never return, never again to play catch with him, never to lift him high into the air and throw him down onto the cool long grass of a field.

After the funeral, though, Jonathan had studied the faces of his father and mother while they lay sleeping. Only then did it occur to him that his mother *was* justified in her feelings of remorse for Grampa. Now, years after that funeral, this was the first time that Jonathan stared at the same type of face he had wondered about in the funeral home that day. The only difference being the slow, unsteady rise and fall of this man's chest.

Conversation

The old man awoke as if being summoned to rise. He sat up and stared at Jonathan as though he had never seen him before. Jonathan flashed a nervous smile but the old man said: "What is it, boy?" And with a concentrated effort sat up.

"I came from outside your window. You looked as though you wanted me to," tried Jonathan, quite unsure of himself.

The old man screwed up his face, "How long ago; two hours or more?"

Confused, the boy said, "No, sir, just a few minutes ago."

Wincing agonizingly, the old man searched his mind for a clue as to what the boy was talking about. Miraculously, he remembered: "Ah yes, the wild one in the snow."

Jonathan smile: "Yes, sir."

The old man questioned: "And what would your name be?"

"Jonathan, sir, I live down the street about a quarter of a mile." He went on more steadily. "I thought I'd just come up and see you for a while." Boldly sitting on the edge of a terribly uncomfortable chair, Jonathan waited for his reply.

The man frowned, "If you please, I am hard of hearing and the only reason I understood you is because I lip read. I would appreciate it if you would talk a little louder and clearer."

Jonathan showed an apologizing blush and went on; "I don't know just exactly why I came up here today, but if there is something I can do for you, just ask me." The old man's attention seemed to wander, thought Jonathan, but little did he know every word was being gathered in ravenously. "My father always tells me that it is good to do things for people, even ones you don't like."

"Do you like *me,* boy?"

Jonathan, quick to cover for his mistake said, "I think so. I mean, I would like to like you, if, if you know what I mean."

Recognizably more comfortable now, the old man said, "Well, I think I know what you mean and I'm sure you can be of some service to me, boy." And with that the old man had to take a breather from this trying conversation.

During this break Jonathan found himself staring inquisitively around the room. How could a man who lived for who knows how long end up with a room so lifeless and small? And how could any one or any family let this man go on groping for last life in *this* place?

Jonathan then returned his eyes to view the old man, and guessed he must be at least one hundred and twenty years old, with teeth that reminded Jonathan of corn, and hair like the last remaining weeds on a cold autumn day. Jonathan hadn't got over the old man's gut wrenching breath either.

Mother always said the older you became, the wiser you became. Well something must have backfired in this man's life, thought Jonathan, for not only were his shoes on the wrong feet, but his shirt was inside out. And if this man was so wise then why couldn't he figure out a way of getting out of here.

Do you have comments, additional information or ideas to share with the Reformed community? Send them to the C.C. editor.

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In poetry and music: the life of Christ

Wally van de Kleut

Edmonton

In an innovative program The King's College Performing Arts Committee presented "The Life of our Lord in Poetry and Music," recently in the Robertson-Wesley United Church in Edmonton.

Chiefly prepared by Dr. Kobie Kloppers, the presentation was performed by professionals and amateurs drawn from the administration, student body and faculty of The King's College.

The program was intended as an artistic reflection on the life of Christ. Divided into six segments — prelude, nativity, ministry, suffering and death, resurrection, and ascension — the presentation comprised alternately arranged poems, organ works and choir pieces

Detailed program notes indicated poetry by John Donne, T.S. Eliot, Margaret Avison, John Milton and others were read. Most of the musical works were by J.S. Bach, though pieces by Olivier, Melchoir Teschner and Gunild Keetman were also sung and played.

Although aesthetically rich at times, the presentation often failed to be dynamic and exciting. Some of the choir renditions and many of the poetry readings were lifelessly and uninspiringly performed. As a result the program lacked coherence and the expression of a single strong theme.

Completed less than two weeks prior to the production, the presentation no doubt suffered from too little rehearsal. On the other hand, the organ pieces played by Kobie Kloppers and Lori Klingbeil were particularly exciting elements in the program.

Despite some of the production's shortcomings, the idea behind 'The Life of our Lord...' is impressive. Having poems and works of music reflect one another in the context of a single theme makes for an imagistically resonant and stimulating presentation.

'The Life of our Lord...' should be performed again. Possibly with a few changes, and certainly with more rehearsal, it holds a great deal of promise.

An excellent concept, even if it is assuredly challenging, it deserves the opportunity to be crafted more than once. Moreover, with presentations such as these, The King's College continues to provide the Edmonton Christian community with worthwhile aesthetic experiences.

Inside Robertson-Wesley United Church

Three new faculty appointments at Redeemer

Redeemer College is pleased to announce the appointment of three additional staff members to its faculty.

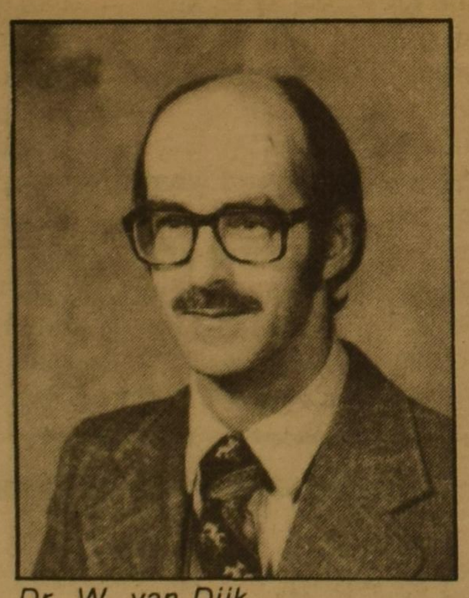
Dr. Wytse (Vince) van Dijk has accepted the appointment as Professor of Mathematics and Physics. Dr. van Dijk is currently a professor of physics at Dordt College in Sioux Centre, Iowa.

Dr. van Dijk is a son of the late Rev. Wiebe van Dijk, well-known to many in Ontario, not only through his work as a pastor of several Christian Reformed Churches, but also in his role as principal of Hamilton District Christian High School in its early days. Dr. van Dijk, his wife and their five children will move to Canada during the summer of 1982 in preparation for the opening of Redeemer College in September, 1982.

Dr. van Dijk comes to Redeemer with the highest academic credentials and recommendations. In 1968, he completed his Ph.D in physics at McMaster University after which he undertook a two year program of post-doctorate study at the University of Oxford in Oxford, England.

In 1970, he was appointed assistant professor of physics at Mount Allison University in Sackville, New Brunswick. In 1971, he was appointed assistant professor of physics at Dordt College, promoted to associate professor of physics in 1975, and to professor of physics in August, 1980.

In addition to his teaching



Dr. W. van Dijk

career, he has spent many summers as a visiting physicist at the University of Alberta and at McMaster University where he has been engaged in research work. His research activities have centred in the area of theoretical physics, which means that he has a strong background both in applied mathematics and computer programming. Over the years, Dr. van Dijk has been involved in the publication of numerous articles in the field of physics.

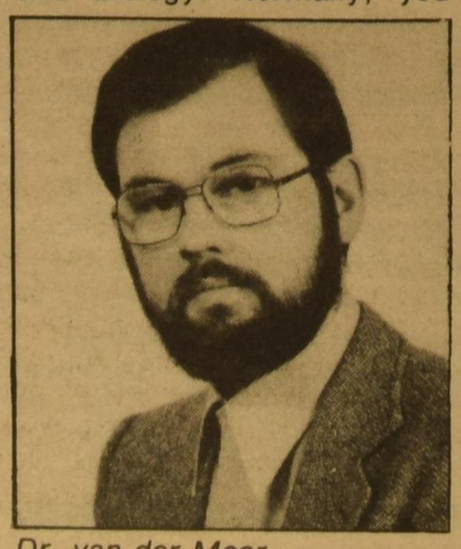
Dr. and Mrs. van Dijk and their five children are members of the Covenant Christian Reformed Church of Sioux Centre, Iowa, where he is currently an elder. Redeemer College is exceptionally pleased to have Dr. van Dijk accept his appointment to Redeemer College. His appointment helps to round out its curriculum so that there will be a balance in the different fields of study.

Chemistry

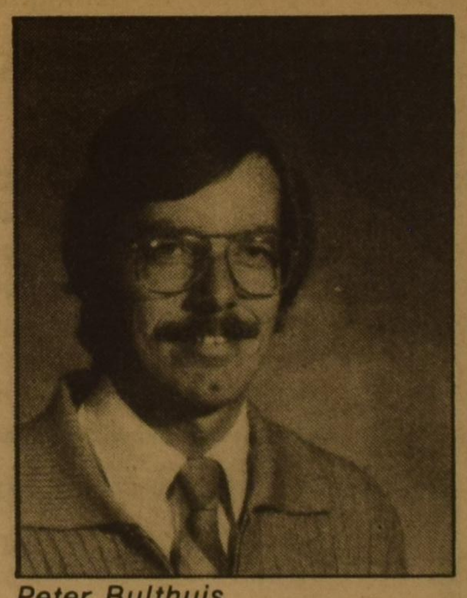
Redeemer College also appointed Dr. Jitse van der Meer to the position of assistant professor of biology and chemistry. Dr. van der Meer is a Dutch citizen and is currently teaching at Purdue University in Lafayette, Indiana, U.S.A.

He received his Ph.D. degree in 1978 from the University of Nijmegen. After obtaining his Ph.D. degree, he did some post-doctoral work at the University of Heidelberg from March 1978 to August 1979. Since September, 1979, he has been doing post-doctoral research work and serving as a teaching associate in the Department of Biology at Purdue University.

Dr. van der Meer, like Dr. van Dijk, has been involved in numerous publications over the years. What is particularly unique about Dr. van der Meer's qualifications is that he has a balance of expertise both in the area of chemistry and biology. Normally, you



Dr. van der Meer



Peter Bulthuis

would expect a professor to have an expertise in only one of these two fields. Dr. van der Meer is married and he and his wife have four children. Immigration procedures have been initiated and it is hopeful that the Lord will bless these efforts in obtaining permission for Dr. van der Meer and his family to come to Canada.

Dr. van der Meer will become a member of the Canadian Reformed Church on his arrival in Canada. As with the other full-time appointments that Redeemer College has made, Dr. van der Meer's acceptance of his appointment to Redeemer College will provide another faculty member with exceptional qualifications. Those students that are particularly interested in the area of the maths and sciences can now be assured that with these appointments, proper emphasis and balance will be placed in these fields.

Geography

In addition to the appointments of Dr. van Dijk and Dr. van der Meer, Redeemer College has also appointed Mr. Peter Bulthuis as a part-time lecturer in geography. Mr. Bulthuis is well-known in southern Ontario. He graduated from Hamilton District Christian High School and received his Masters degree from McMaster University in 1973. He obtained his Bachelor of Education degree from Brock University in St. Catharines in 1976.

Over the years, Mr. Bulthuis has taught both at Hamilton District Christian High School and at Smithville District Christian High School, where he is currently the vice-principal. He has been very active in the activities of his church serving also as an elder in the Grimsby Christian Reformed Church for a number of years.

The only appointment that remains to be made is that of a part-time lecturer in French. With the faculty that is already in place, Redeemer College will be able to offer 14 different courses to its first-year students.

Dr. van Dijk, Dr. van der Meer and Mr. Bulthuis join Rev. John Bolt (religion and theology); Hugh Cook (English); Justin Cooper (political science); Theodore Plantinga (philosophy); Harry van Belle (psychology); and Harry van Dyk (history) on the faculty of Redeemer College.

The Hare Krishna movement
(ISKON – International Society for Krishna Consciousness)

Johan Tangelder

Religion

Brindavan, a town of 30,000, 90 miles south of Delhi, is the central magnet of worship of Krishna in all India. According to tradition, this is the place where Krishna passed most of his boyhood.

During the last few years a new temple has been added to the scene. It is the "Hare Krishna" temple or the "foreigners' temple," located at the edge of town. (This is symbolically the right spot as the Hare Krishna is at the edge of Indian Hinduism.)

These Western devotees keep mostly to themselves and live in a well-regulated world of their own. What startles the Indian pilgrims, writes John Stratton Hawley in his article *Pilgrims' Progress Through Krishna's Playground*, is "the extraordinary lifelike, indeed ghostlike, statue of the founder that was erected at the temple after his death there two years ago (1978). His looming, supervising presence competes for attention with the images themselves in a way that our pilgrims find strange; it symbolizes the sectarian aloofness of the movement."

The Founder

The Hare Krishna cult was founded by A.C. Bhaktivendanta Swami who was born in Calcutta, India, in 1896. His original name was Abhay Charan De. He majored in philosophy, economics and English at the University of Calcutta.

Before he become a Swami he was a political activist, a husband and a father. A position as manager of a successful pharmaceutical firm was his career. He became disenchanted with politics and turned into a disciple of Saraswati, who introduced Abhay Charan De into the Caitanya sect of Krishna worship. A few days before he died. Saraswati told his disciple to spread Krishna Consciousness to the English-speaking world.

Who was Caitanya? Some 500 years ago he was the key figure in a religious revival which took place in Bengal. He believed that one should call upon the name of God as much as possible in public and in private conversation. His devotional method involved chanting and ecstatic dancing.

In 1965, Bhaktivendanta Swami came to New York; an old man, dressed in a saffron robe, begging in the streets and looking for disciples. In 1966 he founded the International Society for Krishna Consciousness (ISKON). Since 1968, over 30 books have been written by "His Divine Grace A.C. Bhaktivendanta Swami Prabhupada," which is his full title.

The Swami moved to San Francisco with 15 of his disciples. The mass media discovered the old Indian man and provided ample free publicity. Beat poet Allen Ginsberg's conversion from Zen Buddhism to Krishna Consciousness greatly aided the cause. George Harrison's Hare Krishna song "My Sweet Lord" became a top hit and greatly contributed to the spread of the movement.

The Swami claimed that he stood in the line of unbroken disciplic succession — going back to Saraswati, Caitanya and from him back to the god Krishna. The Swami was his representative on earth and had to be accepted as Krishna himself. Krishna devotees must surrender themselves completely to his desires and teachings.

The Organization

ISKON publishes the Back to Godhead magazine, which is peddled in the streets by Hare Krishna devotees. It describes itself as "the only magazine in the Western world to present the authorized transcendental science of God realization, known only to the saints of India's unbroken disciplic succession."

Members are developing a network of temples and ashrams (communes) in urban America and various countries around the world. There are now some 100 temples.

The Swami personally controlled the movement. He appointed 12 male devotees to the Governing Body Commission (GBC). Under the GBC are all the temple presidents who in turn have unquestioned authority over their temple devotees.

Money appears to be in abundant supply. Temples are often in valuable locations. In Germany ISKON possesses a castle. In the U.S. the society owns and operates 6 large farms and other properties. Its wealth has come through street and airport solicitations and handing over of personal possessions by Hare Krishna's "blissed out" followers.

They have been accused of harassment of the public, high pressure tactics and fraudulent misrepresentation, while seeking donations or selling merchandise. In the mid-seventies the Taunus Mountains headquarters in Germany produced a monthly income of $90,000 by book sales, incense peddling and begging. Each month $2,000 of the income was forwarded to the Hare Krishna headquarters in Bombay.

Recruits

Where do the Western Hare Krishna recruits come from? Centres are found in such cities as Amsterdam, Edinburgh, Frankfurt, London, Paris, Rome, New York and Toronto. Leaders have played on the secular spirit of our age. The German leader Srila wrote: "In many places we have bought churches that were practically closed because no one was going there. In London I saw hundreds of churches that were closed or used for mundane purposes."

Many recruits come from the drug culture of the sixties and its exploitation of mysticism as a means to achieve a drugless high. Many devotees are casualties of the pressure of our secular technological and materialistic society. The Swami promised them: "Don't worry about school or your job. It doesn't matter; Krishna will take care of everything."

Krishna devotees are extremely zealous in winning souls. Converts are sought through literature, testimony and the advertisements of "free Indian banquets with music and dance" on college campuses. Their zeal has carried them away at times. In Chicago O'Hare Airport alone, over fifty Krishna-associated assault and battery cases were reported to the airport police within the span of four months.

Lifestyle

In the early days of the movement, the young Hare Krishna devotees were noted by their outlandish style of dress and behaviour. They wore saffron coloured robes, had painted faces and shaved heads, with the exception of a pigtail; and extended their begging bowls to passersby.

Their Sanskrit songs were unintelligible to the public. This has changed in recent years. ISKON has ordered that all propagandists wear regular American clothes when they are out on evangelistic assignments.

The devotees' lifestyle is severely restricted, tightly scheduled and well-defined. Few decisions need to be made. Anything to do with science, violence or carnality is taboo. Sleep is limited to no more than 6 hours. Devotees rise about 3:30 a.m. Before breakfast they go through a series of worship ceremonies. They are kept busy all day, which gives them no time to think.

Parents have accused ISKON of brainwashing their youngsters, isolating and alienating them from their families. A former Hare Krishna member testifies: "I read no literature except that written by cult leaders ... The sect was telling me what to think ... You had to follow the orders of the spiritual master submissively and without mental speculations, without using one's mind to think of good and bad. To do that would hamper your spiritual progress ... The monotonous

Continued on page 10

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Hare Krishna

Continued from page 9

repetition of mantras was a self-hypnotizing means much used by the Krishnas.''

The Hare Krishna movement strictly opposes any way of life that appeals to materialism or to the senses. They have a low opinion of the body. One of their magazine articles says: ''Our present materialistic civilization, being primarily based on ... eating, sleeping, sex, and defence, is an existence on a par with the lives of lower animals like dogs, hogs, camels and asses. Human society has developed into a polished animal existence. The Vedic school for thought considers this the greatest waste of human energy because human life provides a chance to acquire knowledge. Therefore, human society should be directed towards the goal of liberating the self from its bondage to matter.''

Their dietary laws are strict. They eat no meat, no eggs and no fish. They drink no coffee or tea and can't smoke or drink alcohol, gamble or use drugs. In the foreward to The Hare Krishna Cookbook compiled by Krishna Devi Dasi and Sama Devi Dasi, Kirtanananda Swami says that the diet is designed ''not for him who eats too much or for him who eats too little.'' It is ''designed to supply the body with all necessary nutrients, without pandering to the whims of the changing senses ... if the tongue is agitated for sense enjoyment, all the other senses follow.''

Women do have a place in ISKON, though in Indian Krishna temples no holy women can be found. Indian devotees consider the role of women in ISKON as a strange American addition. Though women may be a part of the movement, they only have a very subordinate place. They are thought to be inferior and placed in a servant role to the male or to their husband if married.

Beliefs

ISKON is syncretistic. It claims that absolute truth is contained in all the great Scriptures. The oldest are the Vedic Scriptures. The Bible is considered simply as a later version. Its literature has tried to put Christianity under ISKON's umbrella.

Snila Prabhupada writes: '''Christos' is Greek for Krsta, 'Christ', Krsta Krsna ... Ultimately you are addressing the same Supreme Personality of Godhead.'' Yet ISKON devotees believe that every religion, except their own, is inadequate. And they quote for support Krishna's statement in the Bhagavadgita: ''Abandon all varieties of religion and just surrender unto Me.''

a. Krishna

Hinduism has many gods. The best known is Vishnu. Krishna is one of the incarnations of Vishnu. He is portrayed as a somewhat mischievous and amorous young man. The story goes that Krishna played the flute in the forest with such piercing sweetness that 16,000 young women dropped whatever they were doing to come and dance with him and make love. Miraculously, Krishna was able to multiply himself so that each of them felt she held his hand and so absorbed his attention.

The story is spiritualized to teach Krishna's demand for total obedience of those who follow him, and the need for the believer to become one with Krishna. So Krishna worship is different from most of Hinduism which tends to have an impersonal feeling about God.

b. Salvation

What must one do to be saved? Chant the Krishna mantra. It is the way to all knowledge and salvation. ''The chanting of the maha-mantra-Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/Hare Rama, Hare Rama, Hare Hare — is the recommended process of self-realization in this age.

''Man means mind, and tra means deliverance. Therefore, a mantra is a chant meant to deliver the mind from all unwanted thoughts.

''Maha means great. The Hare Krishna maha-mantra is the great chanting to deliver the mind from all unwanted thoughts which keep us from realizing our true selves. Our consciousness is originally pure or Krsna consciousness, but now, due to association with material nature, our minds are filled with impure thoughts.''

The magazine Back to Godhead emphasizes that Bhaktivendanta Swami Prabhupada has ''mercifully given the chanting of Hare Krsna to the world so that one may regain his original joyful consciousness and live in peace and happiness. By chanting these holy names, we reestablish our lost link with the Supreme and enjoy our real life, which is full of eternity, knowledge, and bliss.''

The ultimate goal is the attaining of Krsi Krishna consciousness. Only through this achievement can one become liberated and receive an eternal spiritual body. He then dwells in eternity, bliss and knowledge with Krishna in his residence, Krishna-loka. This is the soul's journey back to the Godhead.

c. Reincarnation

As Hare Krishna is of Hindu origin, it dwells on the doctrine of reincarnation. The way to liberation is long and hard. One must go through endless cycles of birth and death, in the existence of either bugs or beasts, or human beings.

How must we view Hare Krishna? As one great denial of life! Reality is stamped out. One's concern is only with personal ecstacy and the search for Krishna Consciousness. Christianity is world affirming. This is our Father's world and we may enjoy it to the fullest.

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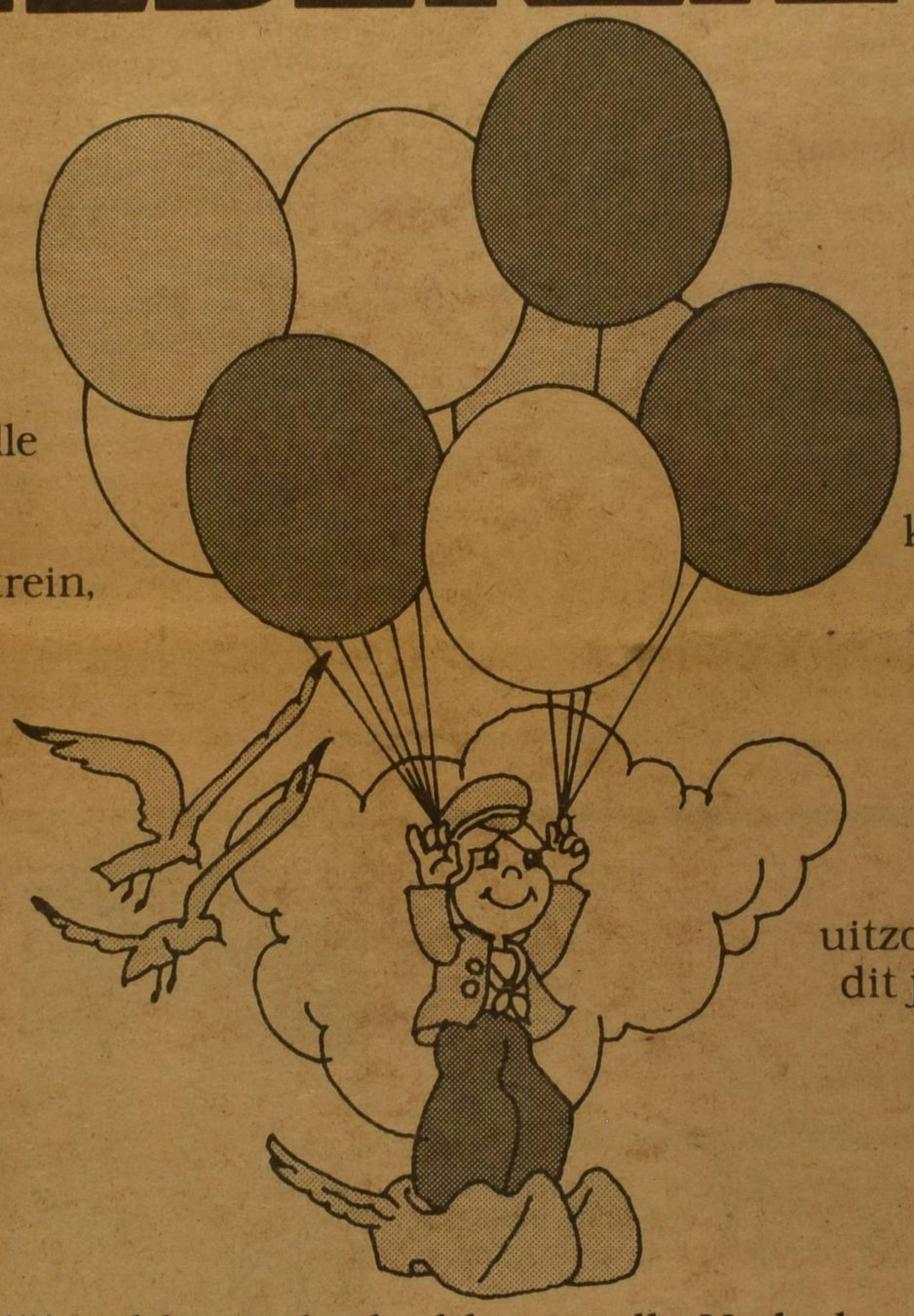

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†in samenwerking met CP Air. *Aangeboden door de Stichting Holland Promotion en De Nederlandse Courant.

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CC1

Dutch

Als je 't mij vraagt...

Syrt Wolters

We hebben altijd volgehouden dat de ouders van de schoolgaande kinderen *in de eerste plaats* aansprakelijk zijn voor de kosten van de opvoeding en dus ook van het onderwijs dat hun kinderen krijgen. In de eerste plaats, zei ik. Dat betekent dat er *in de tweede plaats* ook nog andere mensen zijn waarvan verwacht mag worden dat ze mee betalen aan het onderwijs van uw kinderen. Wie zijn dan die mensen, die in de tweede plaats, ook behoren mee te dragen? Ons antwoord is dan altijd geweest: omdat de Christelijke school van uitnemend belang is voor de bevordering van het koninkrijk Gods in de wereld, heeft de hele Christelijke gemeenschap er belang bij dat Christelijke scholen onderhouden worden.

Eigenlijk is dat begrip helemaal niet vreemd in onze tijd. Worden de openbare scholen ook niet onderhouden met de belastinggelden van iedereen, of men nu kinderen op school heeft of niet? Het is immers een landsbelang dat de jeugd goed onderwijs ontvangt. Niemand die er een aanmerking op maakt, tenzij er een enkele ,,Scrooge'' onder ons is, die niet verder kan zien dan zijn neus lang (of kort) is.

Het is daarom dan ook een beetje eigenaardig dat er toch nog verscheidene mensen onder ons zijn, die trouw mee betaald hebben aan de kosten van onze Christelijke scholen, zolang ze zelf kinderen op school hadden, maar er bijna onmiddellijk mee ophouden als de kinderen van school af zijn. En als men hen er aan herinnert, dat hun bijdragen voor de school blijkbaar opgedroogd zijn, dan krijgt men dikwijls tot antwoord: Wij hebben ons deel gedaan. Het wordt nu tijd dat de jongere generatie het van ons overneemt.

Ik kan me goed voorstellen, dat sommigen, die niet meer werken kunnen en geen groot pensioen hebben, niet meer kunnen doen wat ze vroeger konden doen. Maar dat ze helemaal niet meer mee doen wil er bij mij nog niet goed in. In veel gevallen hebben die mensen ook niet meer die zware lasten van vroeger, terwijl de jonge gezinnen juist heel zwaar belast zijn.

Je zou haast denken dat die mensen Christelijk onderwijs gezien hebben als een ,,dienst'' of een ,,artikel,'' dat je ,,kopen'' kunt. Als je bij de leverantie betaald hebt, welnu, dan ben je schuldvrij. Blijkbaar hebben ze Christelijk onderwijs nooit gezien als een gemeenschappelijke taak, een taak van de ,,gemeenschap der heiligen'' die een roeping in de wereld hebben.

Dat probleem wordt nog vergroot in onze tijd nu er zoveel Christelijke ouders uit andere dan Christian Reformed(e) kerken hun kinderen naar de Christelijke scholen sturen, die door onze mensen gesticht zijn. Want bij velen van die ouders leeft dat begrip van mede-verantwoordelijkheid lang niet zo sterk als in de „Christian Reformed(e)'' kringen. De redenen waarom velen hun kinderen naar de Christelijke school sturen zijn vaak meer negatief dan positief: men wil die slechte ,,public'' school ontlopen en zoekt heil bij de Christelijke school.

Om onze mede christenen te overtuigen van de noodzaak van christelijk onderwijs is één ding; om ze te overtuigen van een bijbelse filosofie van Christelijk onderwijs, dat is een heel ander ding. Dat heeft consequenties. Vooral voor ons, die de scholen met veel offers hebben gesticht en onderhouden, want het gevaar dreigt, dat de invloed van het gebrek aan een goed gefundeerde filosofie van Christelijk onderwijs zich kan laten blijken in het bepalen van de ,,richting'' waarin de school zich gaat ontwikkelen.

Daarom is het een levensbelang voor onze scholen, dat de ,,oude garde'' het er niet bij laat zitten, maar het Christelijk onderwijs blijft steunen. Niet alleen met financiele bijdragen, maar ook met hun lidmaatschap. En ook weer niet om maar ingeschreven te zijn als lid, maar actief meeleven, en vooral ledenvergaderingen bezoeken en mee stemmen, als er belangrijke beslissingen genomen moeten worden.

Daarom zou ik allen, die mijn ,,Als je 't mij vraagt'' artikeltjes lezen, erg op het hart willen drukken om niet ,,het gemak ervan te nemen'' als het op Christelijk onderwijs aan komt. Blijf meedoen; blijf uw interesse tonen, blijf vooral bidden voor uw school en steun het met alles waarmee u nog steunen kunt. En als uw bijdrage dan niet groot kan zijn, laat de school dan profiteren van uw vakmanschap en vele jaren ervaring als er eens wat opgeknapt moet worden in uw school. Uw verantwoordelijkheid is nog niet ten einde. U hebt nog een erfenis over te dragen aan de gemeenschap van morgen.

Ik had eigenlijk nog wat willen schrijven over mensen die *in de derde* plaats wat behoren bij te dragen, maar dat zal ik moeten bewaren tot de volgende keer. Ik wil u nu alleen maar wat *nieuwsgierig maken naar wie die* mensen van *de derde plaats* wel zullen wezen. Een paar weken geduld dus.

J. VanHarmelen

De Joodse Sabbat IV
Viering in de Synagoge [b]

Leden van de gemeente worden opgeroepen om de Wet te lezen. De een na de ander komt naar de lessenaar. Als iemand opgeroepen wordt dan gaat hij zo vlug mogelijk langs de kortste weg naar het podium, en als zijn beurt voorbij is, dan gaat hij met een omweg naar zijn zitplaats, om daarmee aan te geven dat hij zo blij was dat hij uit de Wet mocht lezen, en o zo verdrietig dat hij nu weer naar zijn plaats moet gaan. Op de sabbat worden er ‚zeven personen voor de Thora geroepen.' De eerste behoort een Cohen te zijn (zo mogelijk), de tweede een Leviet, (zo mogelijk), en dan de anderen. Als iemand niet zo goed het Hebreeuws kan lezen dan is er de mogelijkheid dat de Koree, de officiele voorlezer, de lezing overneemt, terwijl de opgeroepene het gelezen woord fluisterend nazegt.

Als iemand opgeroepen wordt om de Wet te lezen gaat hij staan tussen de Koree en de Rabbi, en zegt: Looft de Here, de Hooggeloofde, en de gemeente valt in met: Geloofd zij de Here, de Hooggeëerde, voor altijd en eeuwig, waarna de lezer zegt: Geloofd zijt Gij Here onze God, Koning der wereld, die ons uit alle volken hebt uitverkoren en ons Uw Wet hebt gegeven. Dan begint hij te lezen. Na het lezen van Thora kust hij deze en spreekt luid: Geloofd zijt Gij Here onze God, Koning der wereld, die ons de leer der waarheid gegeven hebt en het eeuwige leven in ons hebt geplant! Geloofd zijt Gij, O Here, die de Wet gegeven hebt!

Dan wordt de Wetsrol opgeheven en de gemeente zegt: dit is de leer, die Mozes de kinderen Israels heeft voorgelegd, op bevel des Heren. Een boom des levens is zij hun, die haar aangrijpen, en wie haar vasthoudt wordt welgelukzalig enz. Dan wordt de Wetsrol weer samengerold en de mantel komt er om heen, de Rabbi draagt de Wetsrol weer door de gemeente, en de gemeenteleden (niet allen) doen weer hun best de Wetsrol nog eens aan te raken. Onder allerlei zegenspreuken wordt de Wetsrol rondgedragen en teruggebracht naar het podium, waar een van de ouderlingen met de Wetsrol in zijn armen blijft zitten. Voordat de Wetsrol opgeborgen wordt, krijgen we eerst het lezen van de Profeten. Zowel voor als na dit lezen worden er zegenspreuken uitgesproken.

De Koree, de officiele voorlezer, zegt nu niet meer voor. De lezer, Maftier genoemd, moet het zelf doen. Gewoonlijk is hij de laatst opgeroepene, de zevende, en hij beëindigt eerst het lezen van de Wet en als hij dat gedaan heeft, en de wetsrol is rondgedragen, dan begint hij uit de Profeten te lezen.

Dan volgen allerlei gebeden. Eerst

wordt er zeer bewogen gebeden tot de God van Elia, en van David om herstel van de troon van David, en dit gebed eindigt: Gezegend zijt Gij, o Here, het Schild van David! Dan wordt er gebeden voor de gemeenteleden en hun kinderen; voor de geleerden (scholars) en hun leerlingen; voor Israel: Here, zegen hen die zich zo trouw wijden aan de opbouw van Eretz Israel (het Land Israel); voor ons land (de Verenigde Staten van Amerika) en onze president (Reagan), en onze Overheid; een klaagzang voor Israel's martelaren.

Dan zeggen allen tegelijk: Welzalig zij die in Uw Huis wonen, zij loven U gestadig (Psalm 84:5) en: Welzalig het volk, wien het alzo gaat; welzalig het volk, welks God de Here is! (Psalm 144:15). Daarna leest men gemeenschappelijk Psalm 129. De Thora wordt in de Ark gezet, terwijl de Voorlezer zegt: laat hen de Naam des Heren prijzen, want alleen Zijn Naam is hoog verheven, waarop de gemeente prijzend antwoordt. De Thora is nu teruggekeerd in de Ark en de Voorlezer zegt: toen de Ark rustte, zei Mozes: Keer weder Here tot de tienduizenden der duizenden Israels (Num. 10:36), verder citeert hij nog meer teksten, en gezamenlijk leest men Psalm 145!

Dutch

De Lacombe Senior Club gaat er af en toe wel eens op uit

Op een van hun trips bezochten deelgenoten van de Lacombe Senior Club de chapel van de Back to God Hour bij Bellevue, Alberta.

In november 1980, werden wij, ouderen van de Lacombe First en Bethel kerken uitgenodigd door Ds. Heersink en Ds. Gritter voor een bijeenkomst, om te trachten een vereniging op te richten.

Nou dat liep direct vlot van stapel, er werd diezelfde dag een bestuur gekozen, en we besloten om de 14 dagen samen te komen op dinsdagmorgen van 9.30 tot 11.45, we kozen de naam Chr. Ref. Church Senior Club, Lacombe.

Onze meetings worden gehouden in de Kozy Korner, een nieuw gebouw, dat geheel verzorgd en bestuurd wordt door de bejaarden van Lacombe en omgeving als een drop-in-centre. Elke dinsdagmiddag om 12 uur is daar gelegenheid om een warme maaltijd te kopen voor $2.50 p.p. waar veel gebruik van wordt gemaakt.

We beginnen met het zingen van 2 of 3 psalmen of gezangen, Hollands of Engels, en daarna hebben we de een of andere meditatie, dit wordt de ene keer door een van onze dominees gedaan, en de andere keer door een van onze leden.

Het onderwerp is vrij, uit de bijbel, of uit een boek of tijdschrift, of een onderwerp waar iemand wat van weet te vertellen. De meditatie wordt begonnen of beëindigd met gebed.

Hierna wat zakelijke dingen, zoals notulen enz., en als we zover zijn is het nodig tijd voor een kopje koffie, met wat er bij natuurlijk, en om gezellig wat met elkaar te praten, want daar houden we ook van.

Na de koffie hebben we van alles wat, de ene keer een film, een andere keer sjoelbak, domino, of een ander spelletje, ook verschillende slide programma's over bv. Holland, Israel, Australië, en over onze trips, soms wordt een vers voorgelezen, of een voordracht,enz.

Onze trips? Ja, daar hebben we de smaak ook goed van te pakken. We hebben hier een community bus, en daar hebben we al zoveel genot van gehad!

't Begon met een dagtrip naar Calgary, dat beviel zo goed, zodat we besloten om enkele dagen te gaan. 't Gevolg was dat we een 9 daagse trip maakten naar B.C., Jasper, Prince George, Prince Rupert, per ferry naar Vancouver Island, Victoria en de prachtige Butchart Gardens. De zaterdagavond in Abbotsford, waar we de zondag over bleven.

Daar gingen we naar de kerk, om Gods woord te horen, en om Hem te danken dat Hij ons zo liet genieten van de

Vervolg op blz. 14

Persoverzicht

• Bijna iedere regering in het Westen heeft al bij President Reagan aan de deur geklopt met het vriendelijke maar tegelijkertijd dringende verzoek om de rente een beetje te verlagen. Reagan antwoordde van de week in Hollywood-stijl. Hij was erg innemend en optimisties en zei, dat de rente wel weer beneden de tien procent zou komen. Hij vergat een kleinigheidje er aan toe te voegen: wanneer!

• En als u misschien denkt dat die hoge rente u parten speelt dan moet u zich als schrale troost maar eens indenken hoe duur het is voor onze regering. Onze vroede vaderen in Ottawa hebben het klaargespeeld om voor 122 biljoen in de schuld te zitten. Alleen al aan rente kost dat 16 biljoen en kleingeld per jaar. Voor iedere dollar die door Ottawa wordt uitgegeven gaat 23 cent naar rente-betaling. Als dat zo doorgaat gaan we met z'n allen over de kop.

Daarbij komt nog het feit dat onze binnenlandse rente niet helemaal gelijke tred houdt met die in Amerika, hetgeen onze valuta waarde niet ten goede komt. De Canadese dollar begint aardig te zakken. Net nu ik met vakantie naar Holland ga. De lagere waarde van onze dollar reflekteert natuurlijk weer in de prijzen van geimporteerde goederen. Wist u bijvoorbeeld dat wij jaarlijks 7.3 miljoen paar schoenen uit Italie invoerden? Wat een mens al niet aan de weet komt als je trouw dit hoekje van *Calvinist Contact* leest.

• Toch staan er elders in Calvinist Contact ook wel wetenswaardige nieuwtjes. Zo las ik dat ze in de kerk in Victoria B.C. ineens pardoes het handen schudden met de dominee afgeschaft hebben. Die dominee Nederlof klimt nu iedere zondag ,,ongeschud'' de preekstoel op. Kaaltjes hoor!

• Een rijksambtenaar die het niet eens was met de invoering van het metrieke stelsel en zijn mening daaraangaande niet onder stoel- en of banken stak, is ontslagen. Kijk dat vind ik nou echt minnetjes. 't Moest niet mogen!

• Op het gebied van internationaal nieuws klinken er nu bepaald ook geen lofzangen over de ekonomie. In de E.E.G. (Europese Ekonomiese Gemeenschap) loopt er maar eventjes 9.3 procent van de bevolking in de WW zoals ze dat in Holland zeggen: de wet op werkeloosheid. Toch schijnt het dat er in Amerika tekenen zijn van een kenterend getij, en ik bedoel niet het feit dat president Reagan zijn pakken koopt bij een kleermaker in California voor zegge en schrijven $1200,-. Nee, er zijn meer realistiese aanwijzingen die duiden op het feit dat daar althans de ergste malaise achter de rug is.

• Ottawa is uit de bus gekomen met wat represaillemaatregelen tegen Polen en Rusland. Ze waren zo in de trant van de draai om je oren die je vroeger wel eens van je vader kreeg, en die eigenlijk meer liefkozing waren dan straf. U begrijpt wat ik bedoel, er zit niet veel overtuiging achter.

• Met betrekking tot de komende verkiezingen in El Salvador heeft ons Departement van Buitenlandse Zaken wat meer haar op de tanden laten zien. Ottawa weigert halsstarrig om waarnemers naar die verkiezing te sturen. Ze doen daar in El Salvador op 28 maart een demokraties lijkend trucje door algemene verkiezingen te houden. Maar onze minister van Buitenlandse Zaken weet heel goed, zoals heel de wereld het weet, dat er op iedere hoek van de straat soldaten met geladen geweren zullen staan. Dat heeft teveel weg van suiker in de soep, die twee gaan nu eenmaal niet samen.

• De bejaarde kameraad Brezhnev liet vanuit Moskou zijn welwillendheid horen aangaande eventuele ontwapenings besprekingen. Washington heeft nog niet geantwoord. Reagan was zeker net bij die dure kleermaker.

Carl D. Tuyl

galerie Vincentshof

HAAL DE HOLLANDSE LENTE IN HUIS

BORDUURPAKKET
LENTE OP DE BOERDERIJ
met bloeiende wilde kers
Formaat borduurwerk 43 cm x 63 cm

VOORSTELLING: 17e eeuwse oud-Saksische boerderij, gelegen op de Hondsrug in de omgeving van Borger in Drente. De boom links is een oude, zeldzaam geworden bloeiende wilde kers. De kleinere bomen voor het schuurgedeelte (de deel): een peer en een eetbare kers. Op de achtergrond de stammen van eeuwenoude eiken, die kenmerkend zijn voor het oude landschap van Drente. Het wandkleed kan worden uitgevoerd in verschillende gobelin steken welke zeer uitvoerig in de tekst behandeld worden. Met onze duidelijke werktekeningen lukt u dit altijd. Het ontwerp kan ook in hele en halve kruissteek worden uitgevoerd. Het stramien is vrij grof en vraagt niet teveel inspanning van de ogen.

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HOLLAND

Dutch

Dag oude dag

Het zonnetje

Eens heb ik een half jaar in een hofje gewoond en daar zocht ik nogal eens een vrouw op van zo'n tachtig jaar. Ze was zo klein en smal geworden. Het huisje waar zij in woonde was erg klein. Je moest de stoel verzetten om in het keukentje te komen. De trap naar de slaapkamer was zo steil en met zulke smalle treden dat je heel voorzichtig de trap op moest lopen want anders viel je er beslist van af.

En als je in zo'n huisje eens om je heen keek, kon je er zo wel tientallen gebreken van opnoemen. Er stond een kleine gaskachel in de kamer die het hele huisje moest verwarmen. Geen warmwater kraan, dus ook geen badkamer. De dakpannen kon je zien door de naden van het houten plafond van de slaapkamer. Maar deze vrouw was zo dankbaar en blij, want s'morgens scheen toch de zon in haar kamer en s'middags weer door het keukenraam. ,,Dat is net als een glimlach vanuit de Hemel,'' vertelde zij mij dan. ,,Wat heb ik het toch rijk mijnheer,'' zei ze dan, ,,want de vogels zingen voor mij. Ik kan nog elke dag van het leven genieten en ik heb toch zulke gezellige buurtjes.''

Ik denk nog vaak aan dit vrouwtje en ik denk dat zij voor veel mensen een voorbeeld zou kunnen zijn. Deze vrouw zocht de zon op in haar leven, ze zocht dankbaarheid en ze deed de mensen om haar heen hier van genieten. Aanstekelijk is het als iemand zo blij en met stralende ogen zo'n gelukkige indruk op je maakt waardoor je jezelf ook blij en gelukkig gaat voelen van binnen.

Wij zouden zelf ook best eens iemand anders blij kunnen maken als wij onze zegeningen maar willen erkennen en tellen.

Want dan springt de vreugde ook op in ons eigen hart en dan delen wij die vreugde en dankbaarheid met anderen. En wat kunnen wij tegelijk daarmee tot grote steun zijn voor die mensen die een beetje in de put zitten. Vooral als je wat ouder wordt beschik je over wat meer tijd en daardoor kun je van grote betekenis zijn voor je omgeving, vooral in geestelijk opzicht.

De ouderdom is iets dat de kalender aangeeft, maar de ouderdom hoeft niet in je hart te zijn. Hoe vaak hoor je niet van ,,ik mag dan wel tachtig zijn maar ik ben nog jong van hart.'' Er zit dan nog volop pit in en gelukkig een fijn gevoel voor humor. Door de jaren heb je geleerd waar het op aan komt. Probeer daarom dan ook de ouderdom niet van de sombere kant te bezien, maar denk eens na over de rijkdom die wij elke dag mogen ontvangen. Geniet ervan en laat anderen ook hierin delen.

Laat het zonnetje elke dag vanuit u zelf op anderen schijnen. De warmte die u aan anderen schenkt zal tevens weer uw eigen hart verwarmen en verlichten.

Het geluk in de ouderdom hangt niet af van wat wij bezitten maar eerder van de vraag uit welk gezichtspunt wij het leven bezien. Bezien wij ons leven uit het oog punt van dankbaarheid dan zijn wij op de weg van het geluk en de vreugde gekomen.

Hoe dankbaarder wij zijn voor onze gemeenschappelijke zegeningen des te vrolijker wordt ons leven. Als wij kunnen belijden dat wij verlost zijn geworden, niet door zilver of goud, maar door het bloed van Christus, wat kunnen wij dan anders zeggen elke morgen dan: ,,God zij dank voor alles wat Hij ons schenkt.''

Onder Ons

Banket: als u er nog eens over nadenkt

Geachte Redakteur:

Het stukje van Mr. Flokstra in C.C. gelezen, over het stukje van Arie en Katrien in de krant van 25 december.

Nu, ik ben het wel met hem eens dat na kerktijd er veel onnozel en geen opbouwend gepraat voorkomt. Toch zou ik hem willen verzoeken om het stukje van Arie nog eens te lezen, want volgens mij heeft hij de strekking die er in ligt gemist.

Hij brengt ook naar voren dat als Calvijn zitting zou hebben gehad in de redaktie van C.C. een dergelijk artikel niet geplaatst zou worden. Volgens mij kon het wel eens andersom zijn. Calvijn zou wel even geglimlacht hebben maar gezegd hebben: het is nog niet zo gek. Vaak komt uit onnozel gepraat iets goeds voort. Arie en Katrien weten toch ook weer precies de puntjes op de i te zetten.

Naar het mij voorkomt zijn er veel gevaarlijke gesprekken na kerktijd als men zit koffie te drinken met vrouw en kinderen. Wij als Gereformeerden weten precies wat de dominee wel en niet gezegd zou moeten hebben.

Ben Wolters,
Duncan, B.C.

Wij zijn er trots op Canadezen te zijn

Een natie met een wijde horizon en ongekende mogelijkheden, een land vol beloften – het Canada dat we liefhebben.

We zijn er trots op een partner te zijn in deze unieke Confederatie, nu vernieuwd in gemeenschappelijke banden. Onze nieuwe constitutie is een nieuwe stap in het bouwen van een betere toekomst.

Ontario

De Regering van de provincie Ontario
William G. Davis, Premier.

Thomas L. Wells, Minister
Ministerie van Binnenlandse Zaken.

De Lacombe Senior Club

Vervolg van blz. 13

prachtige natuur, en ook voor de vriendschap die we ontmoeten waar we ook gaan, (Vrienden in Abbotsford: hartelijk dank, voor die mooie en gezellige dag, kom het maar eens terug halen in Lacombe).

Maandag gingen we verder, door de Okanagan Valley, naar Salmon Arm, en de laatste dag over de machtige Rocky Mountains, weer terug naar ons mooie Alberta, en Lacombe.

Die eerste trip was 9 dagen, later was er nog eens een 6 daagse tour naar Waterton Park en Radium (hotsprings), en nog meerdere dagtrips.

We hebben altijd 2 dames mee, die alles tot in de puntjes voor ons klaar maken en verzorgen.

We vergaderen van october tot april. We begonnen in 1980 met ruim 30 leden en er zijn nu ruim 50, bijna de helft van First Lacombe, de andere helft van Bethel, en een paar van Red Deer.

We spreken op onze vergaderingen Hollands of Engels, en een heleboel van alles door elkaar. De meesten die dit stukje lezen, zouden zich best thuis voelen bij ons. Daarom nodigen we jullie allemaal uit, als je in Lacombe komt, en we hebben een vergadering: van harte welkom!!

Mr. and Mrs. Peter Prins,
Lacombe, Alta.

An ad in *C.C.* goes a long way!

Classified Advertising

CLASSIFIED RATES

Births	$15.00
Marriages & Engagements	18.00
Anniversaries	21.00
Obituaries	19.00
Notes of Thanks	15.00

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Calvinist Contact
99 Niagara St., St. Catharines
ON L2R 4L3, (416) 682-8311

THANKS

WEENING: We would like to thank all our children and grandchildren, friends and neighbours, who with their presence, cards, flowers and best wishes, made our 50th Wedding Anniversary, such a blessed and memorable occasion. Psalm 121. The Lord has blessed us and been with us all those years. To him the thanks and the praise.
Mr. and Mrs. Fred Weening, Sr.,
R.R.#2, Tottenham, ON L0G 1W0

BIRTHS

DYKSTRA: "Praise the Lord. Give thanks to the Lord, for he is good; his love endures forever" (Psalm 106:1). With thankful hearts, we, Art and Hilda (nee Van Gyssel), are pleased to announce the birth of twin daughters, CAMILLE JO, weighing 3 lbs 8 oz., and CARYN LEA, weighing 4 lbs. 11 oz., on February 5, 1982. They are the first grandchildren for George and Joanne Van Gyssel, and John and Lea Dykstra all of Ponoka, Alta., Box #1975, Ponoka, AB T0C 2H0

HOLMAN: With joy and gladness, we give praise and thanks to God for the safe arrival of our first child, a beautiful daughter, CRYSTAL RENE, born February 11, 1982. She is a second grandchild for Mr. and Mrs. Klaas D. Holman of Mt. Brydges, Ont. and a first grandchild for Mr. and Mrs. Rien Bassie of Stoney Creek, Ont. Proud parents are Angie and Fred Holman.
R.R.#1, Mt. Brydges, Ont.

TUININGA: With joy and thanks to God, we, Gordon and Marjorie, wish to announce the birth of our twin girls. CORINNA LEANNE and CHRISTY LENORE were born on December 15, 1981 weighing 2 lbs. 7 oz. and 2 lbs 11 oz. God has made everything well! They are most welcome sisters for Juanita, Kevin and Shannon. Happy and thankful grandparents are: Mrs. J. Horlings of Smithers, BC and Mr. and Mrs. C. Tuininga of Neerlandia, Alta.
Box 56, Neerlandia, Alta.

VISSER: Gerry and Wilma give thanks to God for blessing them with their second child, a daughter, STACY LEANNE, born February 2, 1982 and weighing 7 lbs. 12 oz. A little sister for Curtis. Happy grandparents are Mr. and Mrs. J. Lycklama of Burlington and Mr. and Mrs. C. Visser of Woodstock. Another great-grandchild for Mrs. G.S. Visser of Holland.
129 Lloyminn Ave., Ancaster, ON L9G 1H7

VOOGD: With joy and thankfulness to God, the giver and creator of life, we, Brian and Annette, are happy to announce the birth of our first child, a son, DAVID KEVIN, born on January 26, 1982, weighing 4 lbs. 9 1/2 oz. He is the ninth grandchild for Mr. and Mrs. C. VanderPloeg and the seventh grandchild for Mr. and Mrs. J. Voogd.
195 Kennedy Rd. S., Apt. #315, Brampton, ON L6W 3H2

MARRIAGES

DYKSTRA-REKMAN: Thankful to our Lord, Mr. and Mrs. N. Dykstra of Belleville, Ont. and Mr. and Mrs. C. Rekman of Sarnia, Ont. are happy to announce the forthcoming marriage of their children ALICE and JOHN. The ceremony will take place, D.V., on Saturday, March 20, 1982, at 4:00 p.m. in the First Chr. Ref. Church of Sarnia. Rev.'s S. Cooper and Wm. Dykstra officiating.
Future address: 1059 Talfourd St., Sarnia, Ont.

LANGENBERG-VERSLOOT: Believing that the Lord has brought our children together, Mr. and Mrs. A. Langenberg of Port Colborne, Ont. and Mr. and Mrs. G. Versloot of Fredericton, NB are happy to announce the forthcoming marriage of their children, GRACE and PETER. The ceremony will take place, the Lord willing, on Saturday, March 6, 1982 at 2 p.m., in the Ref. Church of Wainfleet. Rev. J. Postuma and Rev. A. Vanden Ende officiating.
Future address: Southworth St., Welland, Ont.

OUWEHAND-ZANTINGH: We the children of Mrs. MARGARET OUWEHAND and Mr. HENRY ZANTINGH announce the forthcoming marriage of our parents on Saturday, March 27, 1982, at 2 o'clock in the Smithville Chr. Ref. Church. Rev. R. Ouwehand and Rev. J. Zantingh officiating. We wish them God's blessing in this union.
Future address: Shurie Rd., Smithville, ON L0R 2A0

ZYLSTRA-VANDE BEEK: In the hope and strength of the Lord CORNELIA ALIE ZYLSTRA and BERT VANDE BEEK were united in marriage on February 20, 1982 at the Mt. Veron United Church, Mt. Veron, Ont. Rejoicing with them are their parents, Mr. and Mrs. Jelle Zylstra of Mt. Veron and Mr. and Mrs. Herman Vande Beek of Aurora, Ont.
New address: 54 Centre St. Aurora, Ont.

ANNIVERSARIES

1952 1982
Warffum, Chatham,
Groningen, Holland Ont., Canada
March 18

"Unless the Lord builds the house, its builders labour in vain" (Psalm 127:1(a)).
With joy and gratitude to God, we are happy to announce the 30th Wedding Anniversary of our parents and grandparents,

CLARENCE and JANE DEKKER

It is our prayer that God will continue to bless them and keep them in his constant care in the years to come.
With love from your children and grandchildren:
Jack & Jenny Dekker; Janice, Krista — Chatham
George & Amy Hart; Jennifer, Heidi — London
Fred & Glenda Vriesema; Joshua, Charles, Daniel — Wyoming
Gordon Dekker — Strathroy
Barb Dekker & Richard Vanderdeen (fiance) — Chatham
Bennett Dekker — Chatham
Open house will be held, D.V., at Grace Chr. Ref. Church, Tweedsmuir Ave., Chatham on Saturday, March 20, 1982, from 2:00 p.m. until 5:00 p.m. in the Fellowship Hall.
Home address: 149 Chippewa Dr., Chatham, ON N7M 2B3

Open up your heart
and let the
Son shine in!

ANNIVERSARIES

Winterswijk, Gld. Tavistock, Ont.
1952 1982
March 11

With joy and thankfulness to our God, we are happy to announce the 30th Wedding Anniversary of our parents and grandparents,

JOHN and DINIE GREVERS
(nee Ruessink)

We thank God for you both and we pray that he will continue to bless you and keep you in his care. Thank you Dad and Mom for the love you show to us.
Congratulations and much love from:
Mary Grevers — Woodstock
Henry & MaryLou Grevers; Jennie, Jeremy, Ryan — Woodstock
Grace & Harry Schipper; Erica, Laura — Eden
Bernice & Tim Bentum — Woodstock
Ingrid & Bill Los (engaged) — at home
Home address: 115 Wilton St., Box #52, Tavistock, ON N0B 2R0

1957 1982
March 10

Wedding text: "But seek first his kingdom and his righteousness, and all these things shall be yours as well" (Matthew 6:33).
We are happy to announce the 25th Wedding Anniversary of our parents,

FRED and SALLY HELLINGA
(nee Wijbenga)

With all our love and congratulations from their children:
Pat & Ralph Datema; Wilfred, Frederick — Blyth
Gertie & Herman Greidanus; Kimberly, Charlene — Londesboro
Janet & John Haak; Daniel — Londesboro
Marianne & Gord Kaastra — Clinton
Home address: R.R.#1, Londesboro, ON N0M 2H0

1947 1982
Maartensoyk (Utr.) Oshawa (Ont.)
February 28

With joy and thankfulness to our Lord, we are happy to announce the 35th Wedding Anniversary of our dear parents and grandparents,

MR. and MRS. H. METSELAAR

"The Lord is my Shepherd" (Psalm 23).
Clarence & Sandra Metselaar (nee Rycroft); Juliana — Whitby, Ont.
Jack & Hilty Groot (nee Metselaar); Cheryl, Christine — Hampton, Ont.
Mary Wubbigje (nee Metselaar) — Fort St. John, B.C.
Jim & Lucy Quirt (nee Metselaar); Timothy — Temagami, Ont.
Nancy Shirley Metselaar — at home
Thomas Edward Metselaar — at home
Wegens familie omstandigheden geen drukte.
Home address: 467 Ritson Rd. N., Oshawa, ON L1G 5P9

OBITUARIES

De vrouwenvereniging ,,Rondom Gods Woord" Chr. Ref. Church in Listowel, Ont. betuigt haar innige deelneming en medeleven aan Mrs. Hiemstra en verdere fam. bij het overlijden van hun man, vader en grootvader,

J. HIEMSTRA

"Jesus said, 'I am the resurrection and the life, he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die.'"
On February 20, 1982, the Lord suddenly took unto himself his child, our beloved member and friend,

JOHANNA VAN DRUNEN

May the Lord sustain her husband and children in this time of bereavement.
The Board and teachers of the Athens Christian School.

ANNIVERSARIES

Maassluis St. Catharines
1932 1982
March 17

With joy and thankfulness to God, we are happy to announce the 50th Wedding Anniversary of our parents and grandparents,

MR. and MRS. ADRIAN MARCUS

May God continue to bless them in the years to come.
With love and congratulations from all their children and grandchildren:
Peter & Loni Marcus; Margaret, Marlene, Sandra, Nancy — St. Catharines, Ont.
Doreen & John Vandriel; Joanne & Bob Newhouse, Andy, Margaret, Mary — St. Catharines, Ont.
Margaret & Dan VanEgmond; Jerry, Margaret, Andy, Danny — St. Catharines, Ont.
Leo & Dianna Marcus; Glenn & Leanna — Ottawa, Ont.
Open house will be held on Saturday, March 20, 1982 from 3 to 5 p.m. at the Covenant Chr. Ref. Church, 278 Parnell Rd., St. Catharines, Ont.
Home address: 8 Malo Crt., St. Catharines, ON L2M 6P2

OBITUARIES

,,Wij vertrouwen op een eeuwig wederzien om God eeuwig te loven en te prijzen," moeders eigen woorden. Na een geduldig gedragen ziekte is van ons heengegaan onze lieve moeder en grootmoeder,

FEMMIGJE DROST-KRAAL
echtgenote van Jan Drost
Jan & Hennie Drost — Fredericton, NB
Bert & Alie Voortman — Dronten N.O.P.
Roelof & Greet Drost — Ruinerwold, Dr.
Harry & Henny Drost — Fredericton, NB
en 17 kleinkinderen
Februari 19, 1982.
Ruinerwold, Dr.

On Sunday, February 14, 1982, the Lord called home, at his time, our dearly beloved mother, grandmother and great-grandmother,

HANNECHIEN POST-SALOMONS

at the age of 80 years.
Psalm 90
Much missed by all of us.
Jan & Detta Post — Kampen, Ov.
Geert & Ge Post — Ommen, Ov.
Wolter & Wilma Post — London, Ont.
Hildo & Diny Post — Thunder Bay, Ont.
Tryntje & Egbert Veldman — Zwolle, Ov.
Diny & Willem Van Werven — Kampen, Ov.
Hennie & Cor Van Dyk — Kampen, Ov.
Annie de Leeuw — Kampen, Ov.
30 grandchildren and 5 great-grandchildren.

TEACHERS

Ontario

AYLMER: Immanuel Christian School, Aylmer, Ontario, requires a teacher for **grade 3 and 4 combination,** 1982/83. Ability in French and music an asset. Send resume to: Richard Poortinga, Principal, 278 John St. S., Aylmer W., ON N5H 2E2. Phone: (519) 773-8543 (home).

BRANTFORD: Brantford Christian Elementary School invites applications for possible openings in the **primary** and **intermediate** grades for the 82/83 school year. Applicants with French and/or music experience preferred. For application and information, please contact: Mr. C. VanderVeen, Principal, Brantford Christian School, 7 Calvin St., Brantford, ON N3S 3E4; phone: (519) 752-0433 (school) or (519) 752-4100 (home).

TEACHERS

BOWMANVILLE: Durham Christian High School, Box #238, Bowmanville, ON L1C 3K9, phone: (416) 623-5940. Teachers are invited to submit applications for positions in **special education-work study** and **geography**. Please send your applications to: Ren Siebenga, Principal.

BRAMPTON: The John Knox Christian School invites applications for the 1982-83 school year for a definite opening in the **intermediate grades**, and possible openings in the **primary** and **senior grades.** Please send inquiries and resumes to: Mr. I. Witteveen, Principal, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7 or phone: (416) 451-3236.

BROCKVILLE: City of the Thousand Islands. The John Knox Christian School will have two openings in September, 1982 due to retirement of present staff members. We invite applications for a) **principal-teacher** for the **intermediate grades** and b) **teacher** for the **junior grades.** For information and/or applications, contact: Mr. Gary Endhoven, Principal, John Knox Christian School, 137 Pearl St. E., Brockville, ON K6V 1R2 or phone: (613) 345-1101.

BELLEVILLE: Belleville District Christian School will have openings in the **primary** and **junior** divisions for the school year 1982-83. Please send applications and resumes to: Mr. H. Schaly, Principal, Belleville District Christian School, R.R.#5, Belleville, ON K8N 4Z6; phone: (613) 962-7849 (school).

CHATHAM: Calvin Christian School will have probable openings for teaching positions in the **primary grades** for the 1982/83 school year. One position requires the teaching of **French** in grades 4-8. Please send letters of inquiry or application to: Mr. John Postma, Principal, 72 Tissiman Ave., Chatham, ON N7M 4G5; phone: (519) 352-4980 (school).

CHATHAM: Chatham District Christian Secondary School invites applications for possible openings in various areas such as the **sciences, history, geography, Bible, guidance, music, English** and **French.** We are looking for dedicated teachers who are challenged by the demands of teaching in a smaller high school. We also invite applications for a **vice-principal** position. This position has a heavy emphasis on curriculum development and co-ordination. Please inquire or apply to: H. Kooy, Principal, Chatham District Christian Secondary School, 90 Park Ave. E., Chatham, ON N7M 3V4 or phone: (519) 352-4591 (school), (519) 354-9528 (home).

DUNNVILLE: Our school will be needing a teacher for a possible opening in **grades 3 and 4**. We are thinking of a teacher, preferably with experience, who will also teach girls **physical education**. Strength in music an asset. We cordially invite applications. Send them to Mr. Wm. R. Rang, Principal, Dunnville Christian School, R.R.#1, Dunnville, ON M1A 2W1

GEORGETOWN: The Georgetown District Christian School invites applications from experienced teachers for the **grade 6 and/or grade 7** level; preferably with ability to teach music. Please forward inquiries and resumes to: George Petrusma, Principal, c/o Georgetown District Christian School, R.R.#1, Georgetown, ON L7G 4S4; phone: (416) 877-4221 (school) or (416) 877-6444 (home).

Classified Advertising

TEACHERS NEEDED

FRUITLAND: John Knox Memorial Christian School in Fruitland, requires **a 1/2 time remedial teacher** starting in May of the present school year and continuing in the school year 82/83. Inquiries should be directed to: William Slofstra, Principal. Phone: (416) 643-2460 and application and resume sent to: P.O. Box 27, Fruitland, ON L0R 1L0

GUELPH: John Calvin Christian School invites applications for possible **full-time** and **part-time** openings. Spirit-filled, hard working teachers who wish to become part of an active team in this University town are asked to contact: Jake Vriend, c/o John Calvin Chr. School, 290 Water St., Guelph, ON N1G 1B8 or phone: (519) 824-8860 (school) or (519) 836-6507 (home).

HAMILTON: The Education Committee of Calvin Christian School invites applications for possible vacancies in the **grade 5-8 area.** Contact: W.H. Hultink, Principal, 547 W. Fifth St., Hamilton, ON L9C 3P7. Phone: (416) 388-2645.

JARVIS: Jarvis District Christian School invites applications for a possible position as **grade 7-8/remedial** teacher; this is a full-time position which involves teaching remedial in the morning and grade 7-8 in the afternoon. Contact: Pete Weening, Principal, R.R.#1, Jarvis, ON N0A 1J0. Phone: (519) 587-4444 or (519) 428-0887.

KITCHENER: Laurentian Hills Christian School invites applications for the **grade 1-2** position for the 1982/83 school year. Please send all inquiries to: Evert Vroon, Principal, 11 Laurentian Dr., Kitchener, ON N2E 1C1; phone: (519) 576-6700.

LONDON: London Parental Christian School invites applications for the position of **teaching principal** for the 1982-83 school year. LPCS has grades K through 8, as well as a good remedial program. We have a staff of 6 full-time and 4 part-time teachers. Please send application and resume to: Mr. Rick Klooster, Principal, 202 Clarke Rd., London, ON N5W 5E4. Phone: (519) 455-0360 (school), or (519) 453-7379 (home).

NEWMARKET: Holland Marsh District Christian School invites applications for possible openings in the **junior grades** for the 1982/83 school year. We are also in need of a **kindergarten** teacher for next year. Please send application and resume to: Mr. Hank Vandervecht, Principal, Holland Marsh District Christian School, R.R.#4, Bradford, ON L0G 1C0; phone: 775-2651 (school) or 775-2645 (home).

OTTAWA: Ottawa Christian School invites applications for teaching positions in the **lower** and **upper elementary** levels. Preference will be given to applications with French and/or music majors. Contact: Mrs. E. Klassen, Principal, 2191 Benjamin Ave., Ottawa, ON K2A 1P6; (613) 722-5836 (school 12-4 p.m.) (613) 824-7946 (home).

PETERBOROUGH: Rhema Christian School has possible openings for teachers in all levels from **kindergarten - grade 9.** Interested persons should contact: Julius deJager, Principal, 3195 Parkhill Rd., Peterborough, ON K9L 1B8; phone: 743-1400 (school) or 745-5110 (home).

ST. THOMAS: Ebenezer Christian School invites applications for the following possible positions: one **kindergarten** and **relief** teacher, one **primary** teacher, one **intermediate** teacher; ability to teach music would be an asset. Send letters of inquiry to: Mrs. T. Oegema, Secretary of Education Committee, P.O. Talbotville, ON N0L 2K0 or phone: (519) 633-0514.

TEACHERS NEEDED

ST. CATHARINES: Calvin Memorial Christian School invites applications for possible vacancies in the **intermediate** grades and a possible opening in **remedial** education for the next school year. Also available will be vacancies in the **kindergarten** and **music** positions (both possibly part-time). Preference will be given to Canadians. Interested applicants are invited to contact: Mr. Jack Zondag, Principal, Calvin Memorial Christian School, 300 Scott St., St. Catharines, ON L2N 1J3; phone: (416) 937-6302.

SARNIA: Sarnia Christian School invites applications for possible openings in the **primary grades.** Please submit applications and resumes to: Mrs. G. Vander Meulen, Secretary of Education Committee, 1091 Cathcart Blvd., Sarnia, ON N7S 2H4

STRATFORD: The Stratford and District Christian School will have an opening in September, 1982 for a **combined 1-2** position, approximately 15 students. Please send inquiries to: A.J. Vanderstoel, Principal, Box 276, Stratford, ON N5A 6T1; phone: (519) 271-7292 (school) or (519) 284-1031 (home).

STRATHROY: John Calvin Christian School in Strathroy, Ont., invites applications for a teaching position at the **junior level**, and possible openings for the **intermediate and remedial** program. Please direct all letters of application to: Mr. A. Vander Laan, Principal, John Calvin Christian School, 48 York St., Strathroy, ON N7G 2E3; phone: (519) 245-1934

TORONTO: Toronto Central Christian School is soliciting applications for the positions of **teaching principal, primary teacher,** and **junior teacher** for the 1982/83 school year. For further information please contact: Miss Hilda Roukema, Principal, 55 Salisbury Ave., Toronto, ON M4X 1C5; phone: (416) 968-2036 (school).

TRENTON: Trenton Christian School will require teachers for the following positions for the 1982-83 school year: 1 teacher for the combination (1/2 time each) **kindergarten - remedial** (experience preferred), and a teacher for **grade 1.** Please address your application or inquiries to: Mr. J. Vreugdenhil, Principal, 20 Fourth Ave., Trenton, ON K8V 5N3; Telephone: (613) 392-3600 (school).

WELLANDPORT: Wellandport Christian School invites applications for possible openings in the **primary and junior** grades. Direct inquiries to: Wm. Thies, Principal, Wellandport Christian School, R.R. #1, Wellandport, ON L0R 2J0; phone: (416) 386-6272 (school) or (416) 386-6826 (home).

WILLOWDALE: Willowdale Christian School (Toronto) invites applications for possible **part time** and/or **full time** teaching positions. Application forms may be requested from the principal: Mr. A. Harsevoort, c/o Willowdale Christian School, 60 Hilda Ave., Willowdale, ON M2M 1V5. Phone: (416) 222-1711 (school); (416) 665-3033 (home).

WOODSTOCK: John Knox Christian School will have a vacancy in one of the **primary grades** for the 1982-83 school year. Ability to teach music would be an asset. Please send your applications to: R. Vanderploeg, Principal, John Knox Christian School, 800 Juliana Dr., Woodstock, ON N4S 7W3 or phone: (519) 539-1492.

TEACHERS NEEDED

WYOMING: John Knox Christian School will have an opening in the **grades 1 and 2** class, 22 pupils, and probably in the **grades 4 and 5** class, 25 pupils, for September, 1982. Please send resume or inquiries to: William Hordyk, Principal, Box 81, Wyoming, ON N0N 1T0 or phone: (519) 845-3112.

Alberta

MEDICINE HAT: The board of Medicine Hat Christian School Society is soliciting applications for the position of a **primary teacher** — combination of grades one, two, and three; preference will be given to an experienced teacher. All those who are interested and challenged to start in a new school are invited to contact: Mr. William Slofstra, 2 Cherryhill Dr., Grimsby, ON L3M 3B4. Phone: (416) 945-2657. Applications and resumes can be sent to the same address or to: John Deys, P.O. Box #809, Redcliff, AB T0J 2P0. Phone: (403) 548-7171

RED DEER: Red Deer Christian School, 14 McVicar St., Red Deer, Alberta, Canada T4N 0M2, phone: 346-5795. Our school invites inquiries and applications for the position of **principal** and for possible openings in **elementary/junior high school.** For information and applications you are invited to write to: Mr. A. Lutgendorff at the above address.

British Columbia

AGASSIZ: Agassiz Christian School in Agassiz, BC, is in need of a **fourth** and **fifth grade combination** and a **teaching principal** for grade six and seven. Applicants are to contact: Mr. Dick VandenEykel, Box #323, Agassiz, BC V0M 1A0. Phone: (604) 796-9310 (school); (604) 796-2083 (home).

DUNCAN: Duncan Christian School invites applications for a **grade 3 - 4** teaching position, commencing April 1, 1982. Appointment could possibly become permanent.
Inquiries are also invited for a Junior Secondary **English/Social Studies** teaching position for the 1982/83 school year. Send resume and letters of application to: Mr. W. VanDeventer, Principal, Duncan Christian School, P.O. Box 549. Duncan, B.C. V9L 3X9. Phone (604) 746-5341.

MAPLE RIDGE: The Haney-Pitt Meadows Christian School has possible openings for September, 1982 in combined **grades 3 and 4,** and **grades 5 and 6.** Preference will be given to those applicants with teaching abilities in music and/or French. All interested persons are requested to apply (include resume) to: Mr. F. Groenewold, Education Committee, Haney-Pitt Meadows Christian School, Box 338, Maple Ridge, BC V2X 7G2.

PRINCE GEORGE: Cedars Christian School in Prince George (K-10) is in need of a teaching **principal,** part-time teachers in **kindergarten** and **French,** and a possible opening in **junior high English** and **social studies.** Contact: Rev. Bill Tuininga, c/o Cedars Christian School, Box #1272, Prince George, BC V2K 1A2; or call: (604) 564-7197

VERNON: Vernon Christian School invites applications for the position of **principal-teacher** for the 1982-83 school year and also possible openings for the **primary grades.** Please send applications, resumes, and inquiries to: Mr. D. Pereboom, Board Secretary, 2108 - 23rd Ave., Vernon, BC V1T 1J4. Phone: (604) 542-0681.

TEACHERS NEEDED

Ontario

Beacon Christian High School
in
St. Catharines, Ontario
invites applications for possible opening in the following areas:
History (or history/geography)
Music
Typing (and commercial subjects)
We invite you to send inquiries, applications, and resumes to:
John Vriend, Principal,
Beacon Christian High School,
2 O'Malley Dr., St. Catharines, ON L2N 6N7
Phone: (416) 937-7411

Lambton Christian High School
is seeking applications for the following positions for the school year 82/83:
- **principal** – beginning September '82 or September '83
- **French major**
- **history major**
- **Engl**

or any combinations of the above.
Submit resume to:
Karen DeWaal, Secretary of the Education Committee,
1458 Cathcart Blvd., Sarnia, ON N7S 2J2

London District Christian Secondary School
London, Ontario
Qualified teachers are invited to submit applications, including references, academic transcripts and resume, for positions in,
★ **English** ★ **biology** ★ **fine arts**
Additional vacancies are possible.
Please send your application to:
W. Drost, Principal,
London District Christian Secondary School,
24 Braesyde Ave., London, ON N5W 1V3
Phone: (519) 455-4360

Smithville and District Christian High School
invites applications to fill possible positions in:

English	**French**
Social Studies	**Bible**
Music	**and Basic Education**

Please send all information to:
Mr. M.B. Stroobosscher, Principal, Smithville and District Christian High School,
Box #310, Townline Rd., Smithville, ON L0R 2A0
Phone: 957-3255

John Knox Memorial Christian School
in Fruitland
is seeking applications for the
principal position
for the 1982/83 school year.
Enrollment is 215 students, grades kindergarten through 8.
Please direct all inquiries to:
Mr. Wm. Slofstra, Principal,
(416) 643-2460
or send application and resume to:
P.O. Box #27, Fruitland, ON L0R 1L0

Alberta

IMMANUEL CHRISTIAN SCHOOL
in Lethbridge, Alberta
is now accepting applications for the 1982/83 school term.
Our school currently offers christian instruction to 675 students in kindergarten through grade 12.
We have definite openings in the following areas:
High School – social studies and English
Junior/Senior High – industrial arts and home economics
grade 3 **grade 4**
librarian **special education**
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or call: **328-7195** or **328-4783**

Classified Advertising

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Our system is now inviting inquiries and applications for teaching positions for the next school year. Possible openings will be in

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elementary — primary and upper
junior high — language arts, social studies, math, French, art, drama (or combinations thereof)
high school — industrial arts, counsellor, business education, math, chemistry (or combinations thereof)
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We have the added services of two curriculum coordinators; for grades K-6 and 7-12. The four schools in our system also have a number of staff members as resource teachers for the system.

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The **Edmonton Christian School** community, with over seventy teachers, continues to plan for good facilities, positive working conditions, and an attractive salary schedule. Educators interested in joining a community which seriously reflects upon its educational perspectives, are invited to contact us.

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14345-McQueen Road, Edmonton, Alberta T5N 3L5
Telephone: (403) 455-8515

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invites applications for the following teaching position for 82/83,

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with
science grade 7 through 10

Houston Christian School is located in the beautiful Bulkley Valley in central B.C.

Contact the Principal

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Serving several communities in the eastern and southern parts of the greater Vancouver regional district, provides christian education for 370 students in grades 8 through 12.

We have definite openings for the 1982/83 school year in the areas of:

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We invite you to send your application with resume, references, and credentials to:

15353 92nd Ave., Surrey, B.C. V3R 1C3
For further information contact:
F. Herfst, Principal
604-581-1033 (school) or **604-524-6753 (home)**

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Calvin Christian School
in Winnipeg, Manitoba

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Please forward your letter of application to the Principal,

Mr. J. Doornbos,
245 Sutton Ave., Winnipeg, MB R2G 0T1

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Camp KE-MON-OYA,

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Cabin counsellors, 18 and older, July and/or August.
Activity counsellors, (swimming, sailing, canoeing, sports, campcraft, arts & crafts) 19 and older, July and/or August.
Nurse or **R.N.A.,** July and/or August or for one 12 day session.
Cook, July and/or August

If you feel called to spend a summer sharing the gospel with children, please write to:
Bill Lenters, Camp KE-MON-OYA, Box 124,
Unionville, Ont., L3R 2L8
or call collect— 1-416-297-2398
ask for Bill or Sharon Lenters

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in Cochrane, Ontario,

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Good salary and fringe benefits offered to mature, Christian parents.
This job is in co-ordination with childcare workers.

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Phone: (705) 272-5672

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Hours:
must be flexible, primarily morning and afternoon with some evening activities

Experience:
previous work experience in recreational programs with senior citizens
have a genuine interest in older people
should speak Dutch and English
nursing experience preferable

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(403) 223-8402 (home) (403) 223-8404 (farm)

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Wanted: Single person on mixed irrigation, dairy farm; milking experience preferred and experienced with farm machinery; starting April 1, 1982 until freeze-up. Contact: Art Leersink, Box #184, Iron Springs, AB T0K 1G0. Phone: (403) 738-4595.

Wanted: Year-round experienced farm worker on irrigated farm; house available. For more information, phone Hank Wikkerink (403) 223-8655 or write Box #1495, Taber, AB T0K 2G0

EMPLOY WANTED

18-year-old student seeking full-time employment on a **diary farm;** can start after this school year is over, in June; references can be obtained. Call: (519) 235-0192; P.O. Box #156, Hay, ON, Canada N0M 1W0

16-year-old male is seeking employment on a **farm** or will do anything; can start immediately. Phone: (416) 774-8304, Dunnville, Ont.

18-year-old male, with experience in milking and handling farm machinery, would like full-time employment on **dairy farm** (preferably in Ontario); can start March 22, 1982. Please contact John at (416) 774-5279.

Young, family man seeks full-time employment on dairy farm in Ontario; a total of 5 years experience; would prefer a **herdsman** or **manager** position. Please write: Mr. P. Bakker, General Delivery, Enderby, BC V0E 1V0

22-year-old girl, raised on dairy farm, with two years experience in Australia, Denmark, Holland and Canada, would like work on **dairy farm** anywhere in Canada; available March 1, 1982. Call: (403) 845-6690 or write to: Jackie de Bruyn, R.R.#1, Rocky Mtn. House, AB Canada T0M 1T0

EMPLOY WANTED

Male, job wanted on **farm**; able to start immediately; willing to learn general farm work anywhere in Canada; wages are not first concern. (416) 623-2423, Bowmanville, Ont.

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Classified Advertising

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Sandy Bay Cottages,
R.R.#1, Hastings, ON K0L 1Y0
or phone: (705) 696-2951

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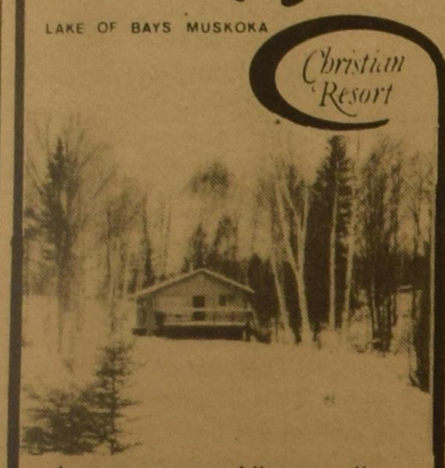
LAKE OF BAYS MUSKOKA

Christian Resort



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Telephone: (705) 635-2880
or Toronto (416) 223-4012.

PERSONAL

A Niagara Peninsula dairy farmer, in middle forties, would like to meet a serious lady from 30-40 years old; must have a heart and feeling for dairy farming; a photo would be appreciated. Please write to: Box# 4678, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Chr. Ref. gentleman would like to correspond with and meet a devote, Christian lady in her thirties in southern Ontario. Please write to: Box #4679, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Christian woman, in mid-20's, living in central Alberta wishes to correspond with Christian gentleman interested in a sincere friendship and possible lasting relationship. Reply to: Box #4681, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

PERSONAL

Writers who correspond by means of letters under box numbers are requested to provide proper character references and by expecting them in all letters they receive.

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Please help us in our enthusiasm to build a larger auditorium. Another $300,000.00 is needed to reach our goal. May we count on your help? We offer promissory notes in $500.00 multiples.

5 years - 11% **9 years - 12%** **12 years - 13%**

Send cheques and/or inquiries to:
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North Vancouver, BC L7J 1R8.

Edmonton CJL local explores housing

by Wally van de Kleut
C.C. staff

In keeping with its relatively recent emphasis on the question of housing, the CJL Edmonton Affiliate at its annual meeting on February 1, had two workers from the Boyle St. Services Co-op speak on the topic: Housing in Edmonton.

Maureen Warren from the Boyle St. Co-op Housing Unit, and Trudi Richardson, the staff coordinator at the Co-op, gave an informative speech and slide presentation.

The audience heard that, as a result of skyrocketing housing costs in the inner city, some of the worst injustices against the poor are presently happening in housing.

Wealthy land investors, unwilling to rehabilitate the housing they own, often with the excuse that present interest rates are too high, are nevertheless consolidating property at an increasing rate.

The poor suffer from astronomical increases in rent, often as high as 50-60 per cent in recent months.

Individual realty companies have also begun the dubious practice of charging a fifty-dollar locator's fee for the opportunity to look at their lists of available rental accommodation.

Unfortunately, said Trudi, the people who pay the fee and who need accommodation the most, are often those who are discriminated against by landlords, realty, and holding companies.

The housing unit at the Boyle St. Co-op has found that a prevailing prejudice exists toward natives, single mothers, those with children, singles, Vietnamese, East Indians and Pakistanis.

"The situation is now such that if you are white, married and have no children you'll be able to find accommodation — otherwise you're in for a very trying and frustrating experience," commented Maureen.

Concerning this unjust state of affairs Trudi suggested that organizations like CJL could effectively direct their energies toward middle level ground work; namely, submitting housing proposals, soliciting governmental support for subsidized housing, researching the housing situation, developing social housing policies, and increasing public awareness of the housing needs of the poor.

"It is important to remember that no one person knows all the answers," concluded Trudi. "Everyone has a piece of the picture, and if we all work together we might be able to do something for the poor and the oppressed in our inner cities."

During the business part of the meeting a sheet was passed around by the local CJL requesting volunteers to work on housing. Two motions from the floor, one to ask the national CJL to relinquish Edmonton's affiliate status, and the second to direct the present local board to function as a steering committee to draft recommendations for an alternate local structure, were passed.

Three Edmonton region members for the provincial board were also elected: Mike Slomp, Tom Van Driel, and Nolan Van Galen.

Chinese Church "recovering from illness"

HONG KONG (EP) — The Archbishop of Canterbury, Dr. Robert Runcie, recently visited mainland China for three days for unofficial meetings with Chinese church leaders. Dr. Runcie became the first Archbishop of Canterbury in history to visit China.

Reporting on the visit, the New China News Agency said Dr. Runcie told Chinese Protestants that every church has the right of independence, but contacts with others should be strengthened. The Archbishop was addressing a rally of teachers and students of the Nanjing Union Theological Seminary, China's only Protestant seminary, the agency said.

He told the group that Christianity in various countries has its own features because of different cultural backgrounds, and that China's Christianity has China's features. He said he respects the customs and beliefs of the churches of various countries, and every church has the right to independence and to run church affairs in accordance with its own will.

In a press conference in Hong Kong after his visit to China, Dr. Runcie said the Anglican Church in China is still suffering from the setbacks it received during the cultural revolution, the South China Morning Post reported. The Archbishop said his three-day trip to Guangdong and Nanjing showed him that Chinese Christians "are like patients having to recover from a very severe illness." However, he said Chinese Christians should be allowed to recuperate on their own, as outside interference could only make matters worse.

On the problems facing Anglicans, in China, Dr. Runcie said "the cultural revolution and the regime of the Gang of Four decimated the church in many parts."

Putting the church back together has not been easy for Chinese Christians, Dr. Runcie said, which has created a situation in which "questions of denominational allegiance can't at the moment enjoy a major priority." The task before Chinese Christians now, he said, "is for them to concentrate on a Chinese Christian life."

When he returns to London, he said, he will not risk doing much for the church in China since it would violate the principles of the Three-Self Movement. Smuggling Bibles into China is also out, since that would jeopardize the church's chances of regaining lost ground. Although many people are concerned about the fate of the church in China, he said, "there might be a tendency to rush in to help with advice or the kind of resources that haven't been asked for."

During the Archbishop's visit to China, Bishop Ding Guangxun, President of the Chinese Christian Council, revealed that at least 250 Protestant churches have been reopened or been rebuilt since the cultural revolution. He said that according to most conservative estimates, there were more than one million Protestants in China, compared with 700,000 in 1949 when the communists came to power.

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A concise summary of what we believe for advanced catechism classes, study groups, and personal enrichment. Complete with review questions.

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Events

Reagan proclaims day of prayer

WASHINGTON (EP) — Southern Baptist Convention President Bailey E. Smith and other religious leaders met with President Reagan at the White House February 12 and heard him declare that a nation that forgets God will not survive. Smith was asked by the White House to attend the signing of Reagan's proclamation declaring May 6, 1982 as National Day of Prayer, a custom dating to 1775.

Reagan's proclamation asks Americans "to join with me in giving thanks to Almighty God for the blessings He has bestowed on this land and the protection He affords us as a people."

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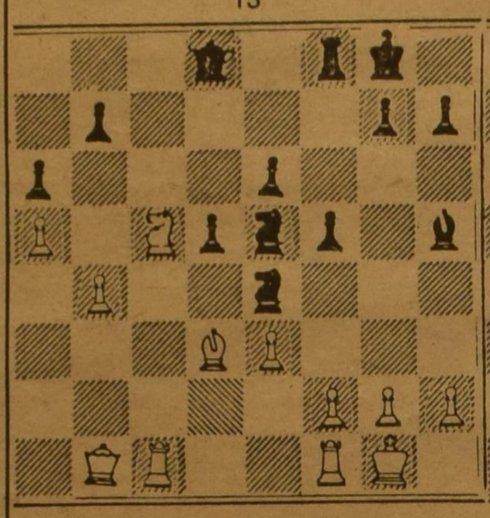
LET'S PLAY CHESS

Editor: Pete Layer

FIRST SERIES OF PROBLEMS IN MARCH

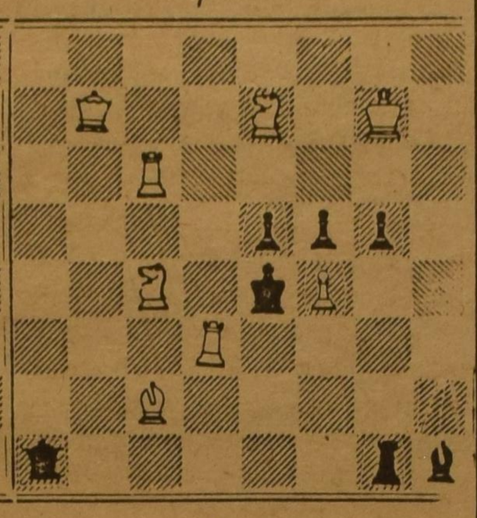
#908

Game Position
13



12
Black to play and
mate in 4 3 pts.

#909
G. Litwin-Staxzewski
Poland, 1972
7



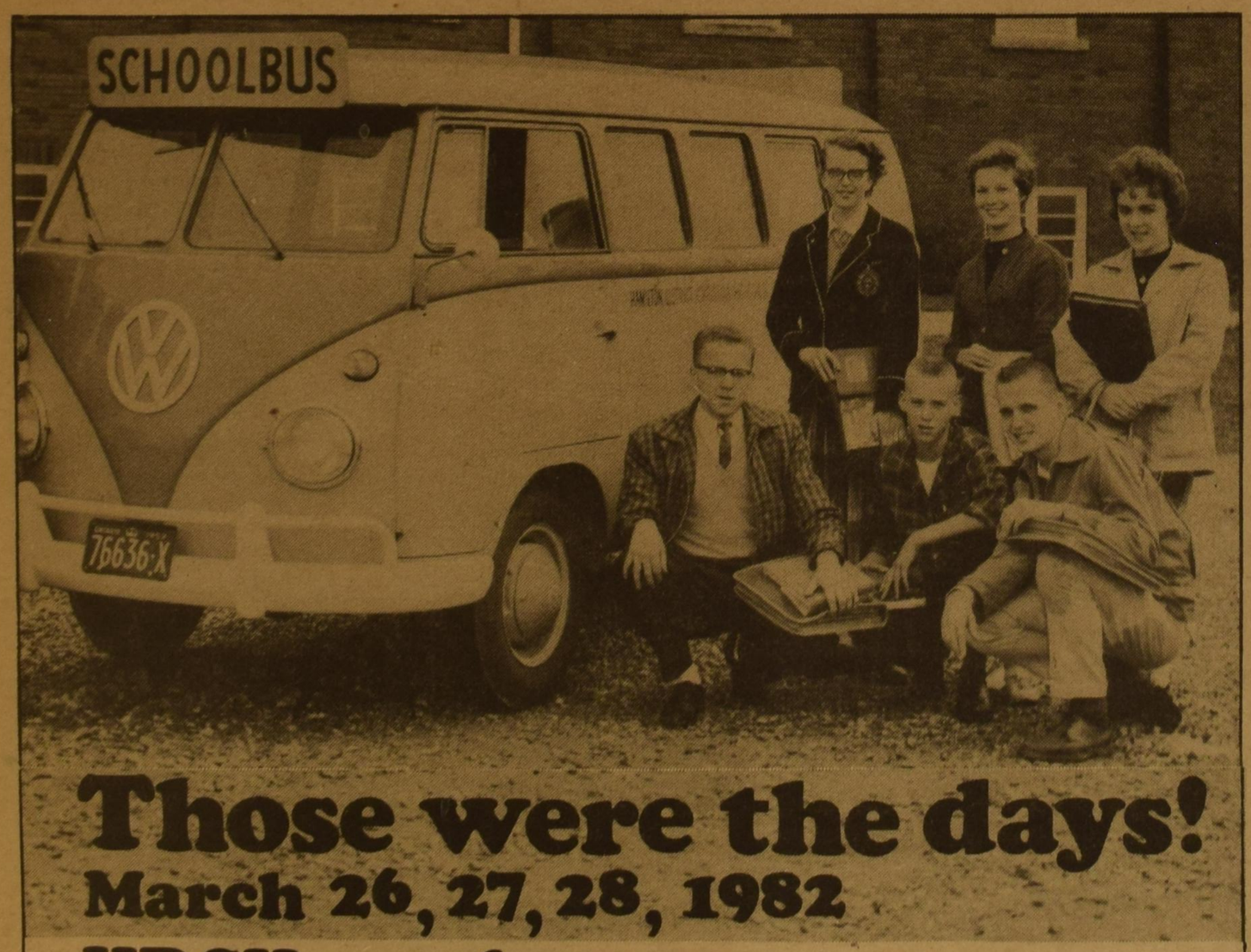
8
2-mover 2 pts.

NOTES

1. This week's positions features a game in #908. It demonstrates the main differences between a game position and a problem. a. Black may win. b. A checking move can be the first. 3. Many pieces do not have a function. Please give the full solution.

2. The Polish two-mover, #909 is taken from the July series. Please give the key and threat, if any.

3. The deadline will be given with the second series of problems.



Those were the days!
March 26, 27, 28, 1982

HDCH reunion

WEEKEND PROGRAM

Friday, March 26: Banquet: H.D.C.H. Gym, 6:30 p.m. Limited seating, cost $8.50.
Saturday, March 27: Open House: H.D.C.H. Gym, 2:00-4:00 p.m.
Saturday, March 27: Anniversary Program: H.D.C.H. Gym, 8:00 p.m.
Sunday, March 28: Celebration Service, 2:30 p.m., Great Hall, Hamilton Place. Speaker: Rev. A. Kuyvenhoven.

Plan now to attend!

INFORMATION:
Mrs. Dorothy Stroobosscher (Van Marrum)
R.R.#1, Smithville, ON L0R 2A0
1-416-957-2284

BANQUET TICKETS:
Mrs. Joanne Hordyk (Vander Kruk)
R.R.#1, Robson Road, Waterdown, ON L0R 2H0
1-416-689-4297

Anniversary booklet and calendar will be available

This winter, curl up in your easy chair with a copy of C.C.

Twenty-five Year Anniversary

WEST EDMONTON CHRISTIAN SCHOOL

On May 28 and 29, 1982, D.V., the West Edmonton Christian School will celebrate its 25th Anniversary. Many school, alumni and community activities are being planned.

All former students, teachers and principals, as well as the general public, are invited to attend this occasion.

Anyone who has a picture which could be used in connection with the celebration is asked to send it to the Anniversary Committee with a name and return address on the back.

For further information, please write:

The Anniversary Committee,
West Edmonton Christian School,
14345 McQueen Road, Edmonton, Alberta T5N 3L5

Calendar of events

Mar. 9	Faith & Agriculture Seminar sponsored by the Christian Farmers Federation of Ontario at the Arboretum Centre, University of Guelph, 10:00 a.m. — 4 p.m. Speakers are: Henry Rempel from Manitoba on "Interaction Between Faith Commitments and Agricultural Practices"; Marty Strange from Nebraska on "Our Family Farmers as a Resource." The film "Waterloo Farmers" will also be shown.
Mar. 5, 12, 19, 16	Course on one of the most significant events in Reformed church history. To be conducted by Don Sinnema, Ph.D. candidate in historical theology at the University of Toronto. $30 registration fee. Call (416) 979-2331 for registration and more information. Institute for Christian Studies, 229 College Street, Toronto, ON M5T 1R4.
Mar. 13-21	Canadian Home Bible League's multi-media tour in South-west British Columbia. Don Van Polen shares "God's World and God's Word" and his new program "All Nature Sings."
Mar.26	Organ concert given by Christian Teeuwsen on Friday, March 26, 1982 at 8:30 p.m. in the St. Thomas Anglican Church, 99 Ontario St., St. Catharines, ON
Mar. 26-28	H.D.C.H. Anniversary celebrations.
Apr. 1-3	Canadian Home Bible League banquets will be held at: April 1 - Beacon Motor Inn, Jordan Station, Ont.; April 2 - Triumph-Sheraton Hotel, Keele & 401, Toronto; April 3 - Peel, Maryborough & Drayton Community Centre, Drayton, Ont. Share and watch on a 21 foot screen "Explore Emerging Africa." Reservations are needed. Please call (416) 741-2140.
Apr. 26-28	Conference on the Spiritual and Clinical Interface in Holistic Care. Speaker Dr. Howard Clinebell, at the University of Alberta, Edmonton, Alta.
Apr. 16	St. Thomas District Male Choir, Praise Ye The Lord, will perform at the Blyth Christian Reformed Church, Blyth, Ontario at 8 p.m.
Apr. 17	Christian Labour Association of Canada 30th Annual Convention at 9:30 a.m. in Silverthorn Collegiate Institute, Etobicoke-Toronto. Speakers: Arie Hordyk on A Christian Social Option; Bernard Zylstra on Liberalism or Liberty. Banquet 5:30 p.m. John Knox Christian School Brampton. Speaker Gerald Vandezande on The Small and the Great. Banquet tickets $9.00. Call (416) 744-2340 or your local CLAC office.
Apr. 24	Spring Concert by the Choirs and Orchestra under the direction of Leendert Kooy with Andre Knevel at the organ. In Trinity United Church, Bowmanville, at 8 p.m.
May 1	Spring Concert by the Choirs and Orchestra under the direction of Leendert Kooy with Andre Knevel at the organ. In Collier Street United Church, Barrie, at 8 p.m.
May 5	Spring Concert by the Choirs and Orchestra under the direction of Leendert Kooy with Andre Knevel at the organ. In the Willowdale United Church on Kenneth Ave. at 8 p.m.
May 21	All-Ontario Young Calvinist Convention, University of Western Ontario, London, Ontario, May 21-24.
May 21-24	All Ontario Young Calvinist Convention, University of Western Ontario, London.
June 19	25th Anniversary of Knox Christian School, Bowmanville.
June 8-18	Synod of the Christian Reformed Church in North America, Calvin College, Grand Rapids, Michigan.
July 6-8	Conference on Liturgy and Music to be held on Ontario Bible College Campus, Willowdale. For more information contact: The Institute for Christian Studies, 229 College St., Toronto, ON M5T 1R4

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Mar.5	Wed.Mar.3	Fri.Feb.26-10a.m.	Wed.Feb.24-noon
Fri.Mar.12	Wed.Mar.10	Fri.Mar.5-10a.m.	Wed.Mar.3-noon
Fri.Mar.19	Wed.Mar.17	Fri.Mar.12-10a.m.	Wed.Mar.10-noon

Books

Missions

A sequel to Gates of Splendour

Unstilled Voices, James and Marti Heffley; Christian Herald Books, Chappaqua, NY, 1981; G.R. Welch, Burlington, ON; cl., 236 pp., $10.75. Reviewed by E.H.M. Sneep, Chatham, ON

If you are 20 years or older, the story of five missionaries murdered by an Auca Indian tribe in the Andes would not mean much. If you are an adult reader who enjoys Christian literature, you may have read **Through Gates of Splendour** and **The Dayuma Story,** books written by the survivors of that tragedy.

There is no doubt many of us have wondered what the aftermath of that horror might have been. This book answers that question very thoroughly, and may leave you with an admiration and respect for the surviving women, that is surpassed only by the amazement one feels at what God will do. He can and does use a tragic loss of life, or any circumstance, to fulfill his purposes.

The Heffleys are a team of Christian authors who researched their material by visiting the surviving families of the Auca massacre and those who witnessed the work of the men. They visited the site and brought back photographs of the people involved.

The story of the actual contact with the Aucas and the subsequent murders is told in the first two chapters. A chapter follows on the families' adjustment to the loss of husbands, fathers, brothers and friends.

Then begins the unbelievable true story of the two women who chose to stay and continue the work the men had prayerfully begun. Working mainly with Wycliffe Bible Translators, but also with other evangelical groups there, Rachel Saint, sister of the pilot, and Betty Elliott, Jim's wife, worked with Dayuma, an Auca mother of a young son. Rachel had been working with her for some time already, learning the Auca language. Dayuma had fled her village with her little boy for fear of death and was hired by a Spanish frontier rancher to work in his fields. Through her employer, Dayuma met Rachel Saint and agreed to help her in her free time.

Rachel not only learned the language, but also became acquainted with a lifestyle of spearings, revenge murders, of children buried alive with a dead father, and of babies being thrown into rivers.

In return for her sharing her language, Rachel shared her faith in God with the Auca woman, and within two years, Dayuma not only understood but also accepted Jesus as her Saviour. One can only feel excited at the events God had in store: How Dayuma reached her relatives with the gospel; and how Rachel, joined by Betty Elliott, lived among the very people who had murdered their loved ones.

The forgiving love and the courage and wisdom shown by the two women is beyond description. The way God used them to win many of Dayuma's tribe, as peaceful followers of Christ, gives reason for thankful praise. How others have come to carry on the work, and how the families of the martyred men are faring today is also heart-warming. It makes one realize again that with God all things are possible.

Unstilled Voices is a contemporary book, well-written, with honesty, showing that the people involved are very human.

Biography

Prophet of our time

Malcolm Muggeridge: A Life, Ian Hunter, Thomas Nelson/ Lawson and Falle, 1980; hc., 270 pp. Reviewed by Rev. Johan D. Tangelder, Strathroy, ON

Can anything meaningful and dynamic be added to Muggeridge's own **Jesus Rediscovered** and **Chronicles of Wasted Time**? How can anyone do justice to an artisan of words; a media personality, who dares to speak the truth as he sees it?

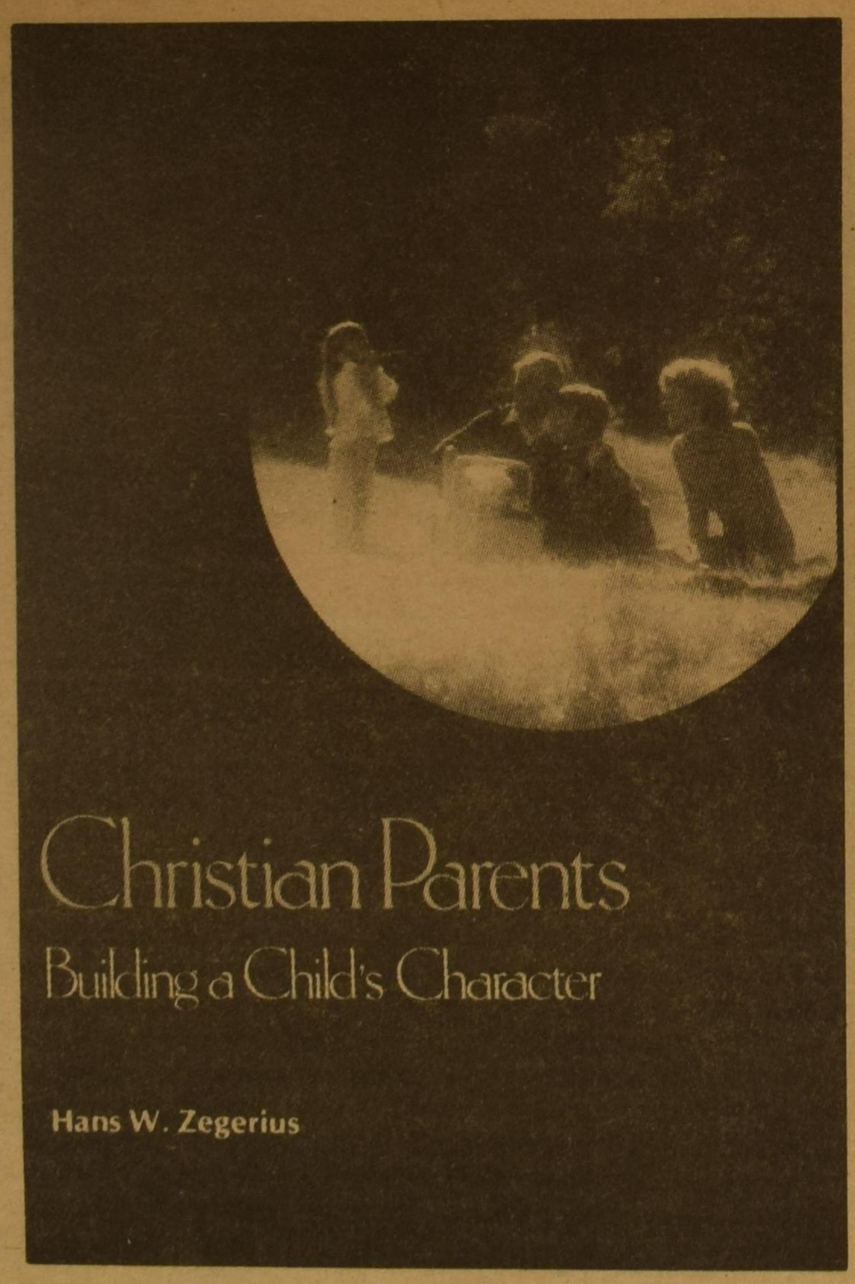
Ian Hunter, Professor of Law at the University of Western Ontario, London, and friend of Muggeridge, has produced a masterful biography of this controversial figure in which he carefully traces Muggeridge's restless quest for truth. He reviews the influence the theologian Alex Vidler had on Muggeridge, his experiences in India which soured him on imperialism, and for years to come, on Christianity. Communism appealed to Muggeridge. He even went to Russia to discover utopia. How ironic, writes Hunter, that Muggeridge went as a believer to India "one of the most religious countries on earth, and returned with his faith in tatters; as a hopeful communist he went to Russia, and avowedly atheist state, and returned with his religious beliefs revived."

Evangelical Christians who think that Muggeridge had a Damascus Road experience are plainly mistaken. There is no obvious answer. Many factors led to his conversion. And over the years, Muggeridge's views have developed along orthodox theological lines. But so far, he has refused to align himself with any particular denomination.

Muggeridge has been amazingly accurate as a prophet. For example, as early as 1934 he wrote about the inevitability of World War II. In 1946, as he visited New York, he felt, under the glittering surface of postwar America, a sense of doom. "This country is in the process of going up in smoke or I'm much mistaken. I felt it in my prophetic soul from the moment I landed here. In the end I think the mess here will be even worse than the mess in Europe."

Was Muggeridge wrong? He certainly doesn't have a high regard for American culture. He decided about the Americans that they were "...the only case of a people who'd become decadent without ever going through the stage of being civilized." His estimate of the United Nations doesn't fare much better. He called this 20th century hope of the world "a loony bin in a world gone mad." He sees civilization nearing expiry.

Muggeridge is not only a powerful and prolific writer, but as Hunter rightly says, "the most influential lay exponent of Christianity since C.S. Lewis, and an authentic prophet of our confused time." For all who desire to know more about this fascinating "disturber" of the spirits of our age, Hunter's exciting book is essential.



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